May-June 2012

The Ahmadiyya GAZETTE USA

An informational, literary, educational, and training magazine of Ahmadiyya Muslim Community, USA

Khilafat Edition

2012 USA Nationa Majlis-e-Shura

AHMADIYYA MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
*Mirza Ghulam Ahmad Qadiani*as

2 RIDERS, 2500 MILES, 1 GOAL

BISIKLET FOR HAITI 2012

Dr. Clayton Bell, Humanity First USA's Country Director to Haiti, and occupational therapist Jeanie Zelinkski have collectively spent the past 3 and a half years living in Haiti and serving the people in the "Land of the Spirits". They now return home to embark upon an epic voyage that will change their lives forever: **Bisiklet for Haiti 2012**.

Their mission is to bike 2500 miles in five weeks from Little Rock, Arkansas to Acadia National Park in Maine and raise $75,000 for Humanity First's ongoing projects in the remote mountainous village of Seguin, Sud-Est, Haiti. By achieving this goal, the Humanity First Primary school with 170 students and the Community Health Workers Program will be able to successfully operate for the next three years.

Support the Bisiklet for Haiti team! Make a contribution today to ensure the Humanity First Primary school with 170 students and the Community Health Workers Program will successfully operate for the next three years.

Make your donation online at;
http://www.firstgiving.com/fundraiser/bisikletforhaiti
or mail your checks payable to;
Humanity First USA at 300 E. Lombard St, Suite 840, Baltimore, MD 21202.

Questions? Contact: bisikletforhaiti@us.humanityfirst.org

Humanity First USA
300 E. Lombard St, Suite 840
Baltimore, MD 21202
http://usa.humanityfirst.org
(877) 994-3872

CLOUD FOREST MEDICAL CLINIC

SERVING MANKIND

Humanity First

An educational and spiritual monthly publication

Ahmadiyya Gazette USA

OFFICIAL GAZETTE OF THE AHMADIYYA MOVEMENT IN ISLAM, USA

May - June 2012

Patron	**Dr. Ahsanullah Zafar** Ameer Jama'at USA
Editor-in-Chief	**Dr. Naseer Ahmad**
Editor	**Dr. Karimullah Zirvi**
Editorial Advisor	**Muhammad Zafrullah Hanjra**

Cover: Latif Ahmed
Photos: Kalim Bhatti

Gazette On Line:
Ahmadiyyagazette.us
Hammad Malik

Ahmadiyya Gazette USA

Masjid Baitur Rehman
15000 Good Hope Road, Silver Spring, MD 20905

Phone: 301-879-0110 Fax: 301-879-0115

Editor: karimzirvi@yahoo.com
Tel. and Fax: 201-794-8122

www.ahmadiyya.us www.alislam.org

Acronyms for salutations used in this publication

saw:	sallallahu alaihi wasallam (Peace and Blessing of Allah be upon him)
as:	alaihissalam (Peace be upon him)
ra:	radhi allahu 'anhu (May Allah be pleased with him/her)
rh:	rahimahullahu ta'ala (May Allah shower mercy on him/her)
aba:	ayyada hullah ta'ala binasrihil aziz (May Allah strengthen him with His mighty help)
swt:	subhana wa ta'ala

The Ahmadiyya Gazette USA is published by the Ahmadiyya Movement in Islam, Inc., at the local address:

Fazl-i-Umar Press
P.O. Box 226, Chauncey, OH 45719

Periodicals Postage Paid at Chauncey, Ohio
Postmaster: Send address changes to
The Ahmadiyya Gazette
P.O. Box 226, Chauncey, OH 45719-0226

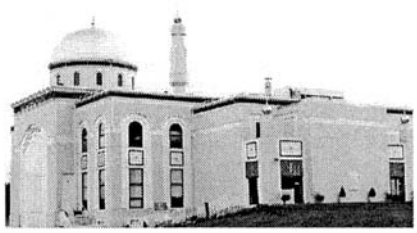


Table of Contents

2 Al-Qur'an

3 Al-Hadith

4 Sayings of the Promised Messiah[as]

6 Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on May 27, 2011 at Baitul Futuh

12 Synopsis of the Friday Sermon Delivered by Hadhrat Khalifatul Masih V[aba] on April 6, 2012 at Baitul Futuh Mosque, London

17 Role Models of Submission in Khilafat: Naseer Ahmad Anjum Translated by: Arifa Haleem

26 A Few Memories of the New York Mission House: Maulana Muhammad Siddique Gurdaspuri

30 The Institution of Khilafat in Islam: Dr. Karimullah Zirvi

34 Some Quotations From the Khulafa-e-Rashideen: Mubasher Ahmad, Missionary Northwest

36 Jama'at Ahmadiyya and Pakistan: Shahid Pervaiz, Canada

38 Hadhrat 'Umar Accepts Islam

39 Firm Resolve: Saliha Malik, Sadr Lajna Imaillah USA

42 Islam and the Abolishing of Slavery: Mansura Bashir Minhas, Miami, FL

45 LA-Area Ahmadi Muslim Men, Teens & Boys Attend SW Regional Gathering in Tuscon, AZ: Imam Shamshad A. Nasir

47 Masih Mau'ood Day Celeberation: Detroit Jama'at: Mahmood Ahmad

48 Heaven on Earth: Dr. Ejaz Seerat, Islamabad, Pakistan

51 Ahmadi Muslims Gather in Chino for Promised Messiah Day: Jonathan M. A. Ghaffar

53 Washington DC Lajna Imaillah Hosts Interfaith Forum: Nusrat Al-Hadith

56 Registration Form for AMMA Retreat in Chicago, Illinois

57 Denial of Flood Aid to the Ahmadiyya Muslim Community in Pakistan: Atif M. Malik, MD

63 World Religious Forum: Aisha Sial, Seattle

66 Ta'limul Quran and Waqfe Arzi Department (TaQWA)

70 64th Jalsa Salana USA: Announcements

74 Feed the Hungry in America Program: Munum Naeem, Director, Humanity First

Al-Qur'an

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝ مُنِيْبِيْنَ اِلَيْهِ وَ اتَّقُوْهُ وَ اَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝ مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۢ بِمَا لَدَيْهِمْ فَرِحُوْنَ ۝

So set your face towards religion ever inclined *to truth -- and follow* the nature of Allah after which He fashioned all mankind. There is no altering the creation of Allah. That indeed is the religion which is firmly upright and supports others to be upright. But most men know not. *Set your face to God* turning to Him in *repentance*, and fear Him, and observe Prayer, and be not of those who associate partners *with God.* Of those who split up their religion and have become divided into sects; every party rejoicing in what they have. (Note by Hadhrat Khalifatul Masih IV: Here the nature of Allah refers to His attributes. In this context it means that man has been made capable of imitating the attributes of Allah. That is the only weay by which man can spiritually evolve. Evidently other animals cannot share this unique distinction of man. In other words, nearness to Allah can only be acieved if His excellent attributes are acquired. However, it should be remembered that Allah is infinite while man is finite. As such man can only imitate Him with the scope of his human limitations.) (30:31-33)

COMMENTARY:

God is One and humanity is one. This is *Fitrat Allah* or *Din al-fitrah* -- the religion which is rooted in the nature of man and to which he confirms and instinctively reacts. It is in this religion that a child is born, but his environments, the ideas and beliefs of his parents and the training he receives from them susequently make him a Jew, a Magian, or a Christian (*Bukhari*). Mere belief in Almightiness and Oneness of God, though it forms the basic principle of true religion, is not enough. A true religion must possess certain ordinances and commandments. Of these the top priority goes to Prayer. Deviation from the religion led people in the past to be split up into warring sections, and caused differences among them.

Al-Hadith

عَنْ اَبِيْ مُوسٰى رَضِيَ اللّٰهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ قَالَ مَثَلُ الْمُسْلِمِيْنَ وَ الْيَهُوْدِ وَ النَّصَارٰى كَمَثَلِ رَجُلٍ اسْتَاْجَرَ قَوْمًا يَعْمَلُوْنَ لَه' عَمَلاً اِلَى اللَّيْلِ فَعَمِلُوْا اِلٰى نِصْفِ النَّهَارِ فَقَالُوْا: لاَ حَاجَةَ لَنَا اِلٰى اَجْرِكَ ' فَاسْتَاْجَرَ اٰخَرِيْنِ فَقَالَ: اَكْمِلُوْا بَقِيَّةَ يَوْمِكُمْ وَ لَكُمُ الَّذِيْ شَرَطْتُ لَهُمْ فَعَمِلُوْا حَتّٰى اِذَا كَانَ حِيْنُ صَلٰوةِ الْعَصْرِ ' قَالُوْا: لَكَ مَا عَمِلْنَا فَاسْتَاْجَرَ قَوْمًا فَعَمِلُوْا بَقِيَّةَ يَوْمِهِمْ حَتّٰى غَابَتِ الشَّمْسُ فَاسْتَكْمَلُوْا اَجْرَ الْفَرِيْقَيْنِ - وَ فِيْ رِوَايَةٍ فَغَضِبَ الْيَهُوْدِ وَ النَّصَارٰى فَقَالُوْا: نَحْنُ اَكْثَرُ عَمَلاً وَ اَقَلُّ عَطَآءً ' قَالَ اللّٰهُ: وَ هَلْ ظَلَمْتُكُمْ مِنْ حَقِّكُمْ شَيْئًا؟ قَالُوْا لاَ ' قَالَ: فَاِنَّه' فَضْلِيْ اُعْطِيْهِ مَنْ شِئْتُ -

Hadhrat Abu Musa[ra] relates that the Holy Prophet[sa] said: "The case of Muslims, Jews, and Christians is similar to a person who employs workers and tells them to finish the work by night. They worked till mid-day and said, "We are not in need of your reward." So, he hired other workers and told them to finish the work during the remaining part of the day and they would be paid what has been fixed (for the first group of workers). They worked till *'Asr* Prayer time and said, 'Whatever we have done is for you.' So, he again hired some workers to finish the project. They worked for rest of the time till sunset, and they were paid the remuneration of the previous two groups of workers."

Another version is that the Jews and Christians became angry and said: "They have worked a lot and have been paid too little. Allāh said: 'Did I give you less than what was due to you?' They said: 'No.' Then, Allāh said: 'The extra amount is my bounty which I bestow upon whomsoever I wish.' "

(Bukhārī kitābusṣalāt bāb min adraka rak'ah minal 'asr qablil ghurūb, Bukhārī kitābul anbiyā')

SAYINGS OF THE PROMISED MESSIAH[as]

One of the authorities that show that the Promised Messiah will appear from among the Muslims, is this verse of the Holy Qur'an:

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ

This means: [O Muslims] You are the best of people who have been raised to benefit mankind (and to repel the mischief of all *Dajjals* and of the Antichrist.)

Every religious community is called upon to perform a particular service and has to contend against a particular enemy. It has been decreed that the Muslims would have to fight against the Antichrist. In a Hadith related by Nafe' bin 'Utbah, which is set out in Muslim, it is stated that the Muslims will fight the Antichrist and will be victorious over him. The Companions of the Holy Prophet[saw] did not fight the Antichrist, but, according to the connotation of the verse 'And from amongst others...' the Promised Messiah and his *Jama'at* were declared Companions of the Holy Prophet[saw]. It is also worth observing that in this Hadith, the Holy Prophet[saw] specified that his Companions are those who would fight the Antichrist and he did not say that the Hebrew Messiah would fight him. The word 'descent' is used for respect and honor and indicates in this context that as in that age of turmoil, faith will ascend to the Pleiades and all spiritual leadership, learning, and instruction will fall into decline, the God of heaven will send someone whom He will have trained Himself without the intervention of earthly means, just as rain descends from heaven without the intervention of any human agency.

Another authority which indicates that the Promised Messiah will appear from among this same *Ummah* of Muhammad[saw]:

وَعَدَاللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا
الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى الْاَرْضِ كَمَا
اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

which means, Allah has promised those people who believe and act righteously that He will make them successors in the earth as He made those successors who were before them.

The previous successors referred to in this verse are the successors from the people of Moses[as] whom God had sent one after the other to establish and maintain the Law of Moses[as]. No century was allowed to go by without the appearance of such a successor who came to revive the religion of Moses[as]. The Holy Qur'3n indicates that there were twelve such successors and that the thirteenth was Jesus[as], who was the Promised Messiah under the Mosaic law. In view of the resemblance which is established by the use of the word *kama* [just as] in this verse, it is essential that there should be a resemblance between the successors of Muhammad[saw] and the successors of Moses'. To prove and firmly establish this resemblance, the Holy Qur'an mentions twelve Mosaic successors, each of whom was from the people of Moses[as] and the thirteenth was Jesus[as], who was the *Khatamul -Anbiya'* among the people of Moses', but did not actually belong to them. Then, pointing out the resemblance between the successors of the Mosaic dispensation and the successors of the Islamic dispensation, God clearly indicated that at the end of the Islamic dispensation there would be a Messiah and twelve successors in between so that figure of 'fourteen' should also correspond. Similarly, the Promised Messiah of the Islamic dispensation

appeared at the beginning of the fourteenth century, just as the Promised Messiah of the Mosaic dispensation had appeared in the fourteenth century of the Mosaic dispensation. Thus, the distance of the two Messiahs from the Founders of their respective religions is the same....

If the second Messiah who was to come was to be the same Jesus, this would contradict the Holy Qur'än, inasmuch as the Qur'än declares the Successors of the two dispensations to be distinct personalities, as is evident from the word *kama* [just as]. This distinction provides a clear authority which cannot be rejected even if the whole world were to combine against it. If the same person who was the last Successor of the first dispensation was to come back, the distinction between the two dispensations would disappear and the import of the word *kama* would be falsified. Such a thing would be contradictory to the Holy Qur'än and is, therefore, false.

و ھٰذا باطلٌ و کل ما یستلزم الباطل فھو باطلٌ

lt is worth remembering that in the verse: the same *kama* has been used which is employed in the verse:

كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

The same *kama* has been used which is employed in the verse:

كَمَا اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلاً ۝

[Tofah-e-Gohlarhviyyah, Roohani Khaz'in vol. 17, pp. 120-127]

****

HADITH

Hadhrat 'Abdur Rahman bin 'Amr Al-Sulami[ra] relates that he heard 'Irbad bin Sariyah say that once the Messenger[saw] of Allah delivered such an address that it brought tears to their eyes and frightened the hearts. We said: "O Messenger[saw] of Allah! This seems to be the farewell exhortation. Therefore, make a will for us. Whereupon he said: 'I am leaving you on a bright and shining path. Its night is like its day. After me, no one can go astray except an unfortunate person. Those of you who live long enough will see a lot of discord. You must then follow my *Sunnah* and the way of *Khulafa-i-Rashidin Al-Mahdiyyin* (The Guided Leaders). Obey your leader even if he is a slave from Abyssinia. Hold it fast with your hind teeth. A believer is like a camel who moves in whichever direction it is moved (and has the habit of obeying).' "

(Musnad Ahmad, juz 4, p 126, Abu- Da-wu-d kitabul sunnah ba-b fi lazumul sunnah)

Hadhrat 'Umar[ra] relates: "*Khilafat* is established through consultation."

(Kanzul 'ammal kitab al-khilafah ma'al amarah, p 139/3)

****

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on May 27, 2011 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

Hazoor[aba] gave a discourse on the second Manifestation of God's Power as foretold by the Promised Messiah[as] in his booklet *'Al-Wasiyyat'*. (The Will) Hazoor[aba] began by reciting the following verses of the Holy Qur'an:

'And they swear by Allah their strongest oaths that, if thou command them, they will surely go forth. Say, 'Swear not; *what is required is actual* obedience in what is right. Surely, Allah is well aware of what you do.'

Say, 'Obey Allah, and obey the Messenger.' And if you turn away then *remember, whoever does so* will be held responsible for that reposed in him, as also you will be held responsible for that which is reposed in you. And if you obey him, you will be rightly guided. And the messenger is not responsible but for the plain delivery of the Message.

Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors *from among* those who were before them; and that He will surely establish for them their religion which He has chosen for them; and that He will surely give them in exchange security *and peace* after their fear: They will worship Me, *and* they will not associate anything with Me. Then whoso is ungrateful after that, they will be the rebellious.

And observe Prayer and give the *Zakat* and obey the Messenger, that you may be shown mercy.' (Surah Al Nur, verses 54 – 57)

Hazoor[aba] explained that one of the above verses (verse 56) is known as *Ayat e Istikhlaf*, a verse in which God promises true believers the blessing of *Khilafat*. In this regard, the Promised Messiah[as] has given the glad -tiding of *Khilafat* after him in his booklet *'Al Wasiyyat'*. He wrote the booklet in 1905 in which he elucidated the Divinely inspired system of *Wasiyyat* for his Community. This system has been in operation ever since the publication of the booklet. Today Hazoor[aba] wished to expound on the reference in the booklet to what *Ayat e Istikhlaf* states; that is, establishment of Ahmadiyya *Khilafat*. This *Khilafat* came into being three years after the booklet was written, 103 years ago from today, on 27 May 1908, after a dispossession of 1400 years. Before presenting the Promised Messiah's[as] words regarding this, Hazoor[aba] wished to briefly explain the Qur'anic commandments.

The aforementioned verses lay out a modus operandi for those who believe in God, His Messenger[saw] and those who take the *Bai'at* of *Khulafa*. The verses explain the fundamental aspect of obedience and state that simple verbal utterance of oaths is not enough. If complete obedience is shown, then alone will the claim of unreserved devotion be true. If it is deemed that the commandments do not need to be adhered to, then making lofty claims are erroneous. The citation of '...Surely, Allah is well aware of what you do' clarifies that man can deceive man, but not God. Thus, a true believer should always be aware that God is watching over him or her. When this belief is resolute, then one does not limit oneself to mere oaths, one gives a practical

demonstration of perfect obedience. One is eager and keen to obey God and His Messenger[saw]. The commandment of '...Obey Allah, and obey the Messenger...'also makes essential obedience of '...those who are in authority over you...' (4:60), i.e. obedience of the *Khalifa* of the time. God states to those who do not show perfect obedience and follow their own inclinations, that they will be answerable for their noncompliance. The Prophet brought the *Shariah* to them and in following him, the *Khalifa* of the time also relayed the commandments of God and His Messenger (peace and blessings of Allah be on him). As such, those who were given the task to enjoin, did their work. If anyone does not put their advice in practice, they are answerable for it. Hazoor[aba] explained that his mention of *Khalifa* of the time in conjunction with Prophet of God is in light of the Qur'anic citation of '...those who are in authority over you...', in addition, rightly guided *Khilafat* follows in taking further the works of Prophets of God.

Hazoor[aba] further explained this concept with the help of a *Hadith* in which the Holy Prophet[saw] said: 'I leave you on a bright and luminous path. Where night is also like the day. None apart from the wretched will go astray from it. And anyone among you, who will survive, will see great discord. In such a situation you should tread on my acquainted *Sunnah* (practice) and the *Sunnah* of the rightly-guided *Khulafa*. Make obedience your way, even if a slave from *Habsha* (Ethiopia) is appointed as your ruler. Hold on fast to this faith. The example of a true believer is like that of a camel with a nose-string; he goes wherever he is taken and is characteristically obedient.'

God states that this obedience is essential; 'And if you obey him, you will be rightly guided'. Following this verse, God gives the commandments regarding *Khilafat.* Those who believe and do good works are promised *Khilafat.* The standard of perfect obedience was already set in the previous verse. Good works can only be borne out of devoted compliance and the fruit of this is the blessing of *Khilafat.* The verse does not state that Muslims will definitely have *Khilafat.* Rather, it has been made conditional with the foremost condition being obedience. Hazoor[aba] said the continuity of the first rightly-guided *Khilafat* was broken because Muslims contravened the rules of obedience and they were thus deprived of true *Khilafat.* Some groups started saying that they would make their *Bai'at* conditional to certain aspects. One of the main objectives of this was to avenge the martyrdom of Hadhrat Usman[ra]. In spite of the fact that at the time Companions of the Holy Prophet[saw] were also present but once out of perfect obedience, they were deprived of *Khilafat.* As God makes a *Khalifa* Himself, following disobedience and discord, efforts regarding *Khilafat* failed and *Khilafat* took the form of Kingship.

Since perfecting *Shariah* and making the Holy Prophet[saw] the last law-bearing Prophet till the end of time, God also established rightly-guided *Khilafat.* Apparent election of *Khilafat* is with people, but with His practical testimony, God associates it to His preference. He sent the prophecy of 'And *among* others from among them who have not yet joined them...' (62:4) that a Prophet will be raised among the followers of the Holy Prophet[saw] and the Holy Prophet[saw] himself foretold: 'there will be no prophet between me and the Messiah'. Thus, the Promised Messiah[as] is the Messiah and the Mahdi and is a prophet and is also *Khatamul Khulafa* (seal of all the *Khulafa*). God sent this *Khalifa*, who also attained the status of prophethood owing to his devotion to the Holy Prophet[saw] and who became a source of once again establishing *Khilafat.*

God has thus made *Khilafat* conditional to belief and perfect obedience. Those who adhere to it will be able to attain its blessing and their fear will change into peace. Adherence to the *Khalifa* of the time comes with the great responsibility of offering sincere worship and establishing Oneness of God. Their prayers will gain acceptance and their difficulties will be removed. Those who will not join true *Khilafat* will be the disobedient. Hazoor[aba] said that he often refers to the restlessness of the Muslim world. So insensitive have they become under the dominance of the outsiders, that Muslims are seeking the help of others to kill Muslims. May God enable the *Ummah* to recognize the truth.

Hazoor[aba] said the last of the verses recited draws attention towards *Salat, Zakat* and perfect obedience.

Each Ahmadi should remember that in order to attain the beneficence of God's grace that He has started through the Promised Messiah[as], God's promise is only with those who are perfectly obedient. Indeed, it is only a perfectly obedient person who will always remember God and will worship Him. The most excellent form of worship of God is *Salat*. Only that person can become part of a divine community who tries to observe *Salat*. Hadhrat Musleh Mau'ood[ra] once said that *Jumu'ah* Prayer is the best part of *Salat* as it includes Friday Sermon in which the *Khalifa* of the time advises according to the situation and keeps the focal point of everyone the same. Hazoor[aba] said today the true illustration of this can only be seen in the Ahmadiyya Community as the Friday Sermon of the Khalifatul Masih can be simultaneously heard throughout the world.

Explaining, Hazoor[aba] said, during the Friday sermon his notes are not simply intended for the congregation before him. Rather, he keeps in view the various reports he receives from all around the world. Hazoor's[aba] sermons are at times according to the situation in Europe, at other times according to specific or general conditions in Asia, sometimes according to Africa or the islands. However, Islam is international and when something is said it is meant for Ahmadis of every section of society all over the world. Hazoor[aba] receives letters after his Friday sermon from as diverse places as Russia and Africa as well as locally and people tell him that they felt the sermon was specifically for them. Hazoor[aba] said this is one interpretation of *Iqamat* of *Salat* that is prevalent today in the world of Ahmadiyyat.

Hazoor[aba] added that distribution of financial giving and *Zakat* is also only administrated in the Ahmadiyya community in the world. Under the instructions of the *Khalifa* of the time, financial contributions are utilized to help people of the Community. The need of one country is fulfilled by the giving of another country. This system operates under the *Khalifa* of the time; in places the underprivileged are helped, in places medical help is given, in other places educational needs are met and elsewhere *Tabligh* efforts are supported. When the Promised Messiah[as] mentioned the system of *Wasiyyat* and that of *Khilafat* in conjunction, he also mentioned meeting all these needs. People who make financial contributions have confidence in *Khilafat* that their contributions will be used appropriately and for good causes. In fact people outside our Community also have this confidence. When Hazoor[aba] was in Ghana many farming non-Ahmadis would give their *Zakat* to Hazoor[aba] in the form of grain. They trusted him to utilize it properly and felt their *Maulvis* would perhaps usurp it. Hazoor[aba] is often asked what should be the course of action if people outside the Community wished to pay their *Zakat* and *Sadqa* (alms) to us. Hazoor[aba] explained that *Zakat* and *Sadqa* may be taken from people outside the Community but the regular *chandas* are only taken from Ahmadis. The system of *Zakat* is also associated with the system of *Khilafat*. At the end of the verses cited, obedience is again mentioned. Thus the central point and pivot of sincere connection with God and His Messenger[saw] and as a result of this, connection with *Khilafat* is obedience.

Next Hazoor[aba] read extracts from the booklet '*Al Wasiyyat*' illustrating the Promised Messiah's[as] prophecy about *Khilafat*. Hazoor[aba] said the fulfilment of these words is a testimony of the truth of the Promised Messiah[as]. At one point in the booklet, he wrote: 'God's Word informs me that many calamities will occur and many disasters will descend on the earth — some during my lifetime and some after I have gone.' [The Will, p.4]

Hazoor[aba] said we observe natural disasters taking places in one part of the world or the other. In light of what the Promised Messiah[as] said about calamities, should it not be sufficient for a sensible person to recognize that what a claimant said is coming to pass? It is noteworthy that in spite of constant opposition and all manner of effort put into it, our Community is progressing by the minute. Could this be a man-made matter? It is God alone Who is turning hearts towards the Imam of the age. How long will they contend with God? The Promised Messiah[as] foretold that they will wear themselves out but their wishes will not be granted. He said in '*Al Wasiyyat*':

'This is the Way of God. And ever since He created man on earth He has always been demonstrating this

Divine practice. He helps His Prophets and Messengers and grants them success and predominance, as He says: 'God has ordained that He and His Prophets shall prevail'. And by predominance is meant that as Messengers and Prophets desire that God's *Hujjat* is established in the world and no one is able to oppose it, so, in turn, does God demonstrate with powerful signs their truthfulness as well as the truth they wish to spread in the world. He lets them sow the seed of it [the truth], but He does not let it come to full fruition at their hands. Rather He causes them to die at such time as apparently forebodes a kind of failure and thereby provides an opportunity for the opponents to laugh at, ridicule, taunt, and reproach the Prophets[as]. And after they have had their fill of ridicule and reproach, He reveals yet another dimension of His Might and creates such means by which the objectives which had to some extent remained incomplete are fully realized.' [The Will, p.5] He added; 'God for the second time shows His Mighty Power.' [The Will, p.6]

Hazoor[aba] said today the Ahmadiyya Community is a testimony that whatever the Promised Messiah[as] foretold is coming true with great glory. In the era of the first Ahmadiyya *Khilafat* there were external opposition as well as some internal evils started or the era of the second Ahmadiyya *Khilafat* when from the time of election till the end of this era, different internal evils arose and one section of the Community separated while external enmity also grew intense but the progress of the Community did not stop. In the third Ahmadiyya *Khilafat* apart from a few internal evils, external opposition remained intense but the progress continued. During the fourth Ahmadiyya *Khilafat* the enemy struck an enormous blow with the intent of eliminating the Community and in his assumption leaving no way out. However, the words of the Promised Messiah[as] 'God for the second time shows His Mighty Power...' were fulfilled in such a manner that the 'Mighty Power' reduced the enemy to smithereens. Now, in the fifth Ahmadiyya *Khilafat,* the force of envy and opposition is intense.

Defenceless Ahmadis were cruelly attacked and their blood spilled in a manner that appeared to have been done by creatures worse than animals, let alone humans. In addition, by posing as sympathetic to the Community, in some places internal efforts have been made to create discord. However, in accordance with God's promise, the *Khilafat* that is divinely supported, has been contending with it. In fact it is God Who is contending with it. Hazoor[aba] added: 'I am a weak and useless person, I have no influence. However, Ahmadiyya *Khilafat* has the support and help of that God Who is All-Powerful and He promised the Promised Messiah[as] that He will show His Mighty Power and He is doing so, indeed will continue to do so and the enemy will always fail in his plots and schemes. Today, our detractors are using the electronic media to present distorted depictions of the books of the Promised Messiah[as]. In the guidance of *Khilafat*, God has granted the Promised Messiah an army of young people in every country who are playing every kind of role and are resolutely facing every onslaught and responding in a manner that fills one with praise of God and increases one's faith and belief in His promises.

The Promised Messiah[as] thus assures his Community:

'So dear friends! since it is the *Sunnatullah*, from time immemorial, that God Almighty shows two Manifestations so that the two false joys of the opponents be put to an end, it is not possible now that God should relinquish His old-established *Sunnah*. So do not grieve over what I have said to you; and nor should your hearts be distressed. For it is essential for you to witness the second Manifestation also, and its Coming is better for you because it is everlasting the continuity of which will not end till the Day of Judgement. And that second Manifestation cannot come unless I depart. But when I depart, God will send that second Manifestation for you which shall always stay with you just as promised by God in *Brahin-e-Ahmadiyya*. And this promise is not for my person. Rather the promise is with reference to you, as God [addressing me] says: I shall make this *Jama'at* who are your followers, prevail over others till the Day of Judgment. Thus it is inevitable that you see the day of my departure, so that after that day the day comes which is the day of ever-lasting promise. Our God is He Who keeps His promise and is Faithful and is the Truthful God. He shall show you all that He has promised. Though these days are the last days of this world and there are many a disaster waiting

to happen, yet it is necessary that this world continues to exist until all those things about which God has prophesied come to pass.' [The Will, pp.7 – 8]

Hazoor[aba] said, thus the promise of Ahmadiyya *Khilafat* is an eternal promise. Those who will show perfect obedience will continue to witness the fulfilment of this promise. The enemy is blinded and cannot see God's support and help for us. The fact that the enemy is attacking us in defencelessness is proof that he has no reasoning to contend with us, whereas we will silence our detractors with the power of reasoning, as it was foretold.

The Promised Messiah[as] wrote:

'I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]. So, while waiting for the second Manifestation of His Power, you all together keep yourselves busy praying. And let a *Jama'at* of righteous people, one and all, in every country keep themselves busy in prayers so that the second Manifestation may descend from the Heaven and show you that your God is such a Mighty God.

Consider your death to be close at hand for you never know when that hour will strike. Let the righteous persons of the *Jama'at* who have pure souls accept *Bai'at* in my name. God Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is the purpose of God for which I have been sent to the world. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. And till that time when someone inspired by God with the in harmony with one another.' [The Will, pp. 8 – 9]

Hazoor[aba] explained that here the Promised Messiah[as] is referring to the brief few days after his own passing and the election of a *Khalifa* and the few days between election of each new *Khilafat*. Here, he refers to the *Khulafa* as the 'pure souls' who should accept *Bai'at*. And this does not indicate that *Khilafat* denotes an association/organization, rather than an individual. For clarification, the Promised Messiah[as] explains in a footnote on the page:

'Such persons will be selected by consensus of the believers. Hence if forty believers agree that a person is competent to accept *Bai'at* in my name, he will be entitled to accept *Bai'at*. And such a person ought to make himself an example for others. ' [Footnote, p. 9]

Hazoor[aba] explained that here the singular noun has been used and thus makes it very clear that the Promised Messiah[as] is referring to a *Khalifa*. Likewise, in instances where the plural noun has been used, the reference is to *Khulafa* to come and not to any organization or association. In light of this, the system of the Community has an electoral board, and it is under its auspices that election of *Khilafat* takes place since the time of second Ahmadiyya *Khilafat*. For the corroboration that the election of *Khilafat* is Divinely-led, God's practical support and pious dreams of people of the Community are sufficient, as is the manner in which the hearts of members of the Community are inclined to the *Khalifa*.

The Promised Messiah[as] further wrote:

'And you, too, should partake of the Holy Spirit by compassion and by purifying your souls. Because without the Holy Spirit true *Taqwa* cannot be attained. And, totally shedding all base desires of the self, choose for the sake of winning the pleasure of God that path compared to which no path can be narrower and straighter. Don't fall in love with the pleasures of the world, for they take you away from God. Choose a life of austerity for the sake of God. The pain which pleases God is better than the pleasure which makes Him angry. And the defeat which pleases God is better than the victory which invites the wrath of Allah. Renounce the love which brings you nearer to the wrath of Allah. If by purifying your hearts you come to Him, He will help you whichever path you tread and no enemy shall ever be able to harm you. You can never ever win the pleasure of

Allah unless you, relinquishing your desires, abandoning your pleasures, sacrificing your honor, disowning your wealth, discarding your life, bear such hardships in His way as make you suffer pangs of death. But once you suffer such hardship, you will sit in the lap of God like a beloved child. And you will be made heirs of the truthful who have preceded you. The door of every blessing will be opened to you.' [The Will, pp. 9 - 10]

'Don't think that God will let you go to waste. You are the seed which the Hand of God has sown in the earth. God says that this seed will grow and flower and its branches will spread in all directions and it will become a huge tree. So, blessed is one who believes in what God says and does not fear the trials which he suffers in His path. For, the coming of trials is essential so that God may try you to see who is true in his declaration of *Bai'at* and who is false. Whoever falters in the face of a trial would do no harm to God whatsoever and ill-luck would only land him in hell. Were he not born, it would have been better for him. But all those who remain steadfast till the end—they will be shaken with quakes of calamities, and battered with storms of misfortune, ridiculed and mocked by people, and hated and reviled by the world—shall at last come out victorious. And doors of Blessings shall be thrown open for them. God addressed me and said that I should inform my *Jama'at* that those who believe and their belief is not adulterated with worldly considerations and is free from hypocrisy and cowardice and is not found wanting at any stage of obedience, such people are the favorites of God. And God says that indeed these are the ones whose station is that of Truth.' [The Will, pp. 11 – 12]

Hazoor[aba] said with the grace of God the standards of sacrifice are increasing in each country and we continue to see the fulfilment of Divine promises. Ahmadis are giving sacrifices with lives and wealth with great courage. However, in the aforementioned extracts there are some warnings as well as glad-tidings for those who stay connected to *Khilafat.* It is for each one of us to try and attain the beneficence of this promise. For this we need to inculcate God's greatness in our hearts and demonstrate Oneness of God in our practical lives and free ourselves of malice and rancor. Our each step should be towards piety and we should safeguard our faith and be a model of perfect obedience.

In the end of this booklet, the Promised Messiah[as] explained to those who set high standards of piety by joining the financial scheme of *Wasiyyat,*the aims of the scheme:

'These funds shall also be used to help such orphans, poor and needy people, and new converts as do not have sufficient means of livelihood...Do not think that these things which I have said are inconceivable. No, they are the Will of that Mighty One Who is the Lord of the earth and the heaven.' [The Will, pp.27 – 28]

The Promised Messiah[as] prayed for those who were to join the scheme of *Wasiyyat.* He wrote: 'O my Mighty and Benevolent [God!] O Forgiving and Merciful God, do grant them alone a place for graves here who have true faith in this messenger of Yours and who have no trace of hypocrisy, of selfish motives and of doubt or suspicion in their hearts.; and as faith and obedience deserve to be followed and observed, they follow and observe it...' [The Will, pp. 23 - 24]

Hazoor[aba] prayed that may the standards of those who subscribe to the scheme of *Wasiyyat,* in faith, obedience and sacrifice continue to increase. They have entered into a promise. After joining this scheme the efforts in *Taqwa* should be greater than before, as should be sincerity to *Khilafat.* May God continue to enable each Ahmadi to excel in this, may each Ahmadi be enabled to attain the beneficence of the Divine promises to the institution of *Khilafat* so that *Khilafat* may always prevail and we continue to seek beneficence from it.

****

Synopsis of Friday Sermon Delivered by Hadhrat Mirza Masroor Ahmad, Khalifatul Masih V[aba], on April 6, 2012 at Baitul Futuh Mosque, Morden, UK

Shermeen Butt

In his Friday sermon today Hazoor[aba] gave an account of the brutal torture that led to the martyrdom of Abdul Qudoos Shaheed of Rabwah, Pakistan. Hazoor[aba] began by reciting the following Qur'anic verses:

'Think not of those, who have been slain in the cause of Allah, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from Him, Jubilant because of that which Allah has given them of His bounty; and rejoicing for those who have not yet joined them from behind them, because on them shall come no fear, nor shall they grieve. They rejoice at the favor of Allah and His bounty, and at the fact that Allah suffers not the reward of the believers to be lost. As to those who answered the call of Allah and the Messenger after they had received an injury — such of them as do good and act righteously shall have a great reward; [3:174] Those to whom men said, 'People have mustered against you, therefore fear them,' but this only increased their faith, and they said, 'Sufficient for us is Allah, and an excellent Guardian is He.' (Surah Ale Imran, verses 170 – 174)

Hazoor[aba] said under the influence of the *Mullah* the government in Pakistan and also in some other countries, thinks that by legislating against them, by depriving them of their civic rights and by targeting them with extremism and giving impunity to their killing, they can eradicate Ahmadiyyat. This is their mistake. Ahmadiyyat was grafted by God's hand and no power can destroy it. The Promised Messiah[as] had a revelation: 'Good news to thee, O My Ahmad, thou art My purpose and with Me. I have planted the tree of thy honor with My own hand.' [Tadhkirah, p 301]

Hazoor Aqdas[aba] said human efforts against our Community have always gone on and will continue to go on but the Community will not be destroyed by them. At the time of this revelation there were only a few people with the Promised Messiah[as]. Today our Community is spread in 200 countries of the world and consists of astonishingly sincere people. In spite of the efforts of our enemies from the early days up till now to harm us we have progressed. This alone should be sufficient proof of the truthfulness of this Community. The Promised Messiah[as] said that some people declared that God had informed them or revealed to them that 'Mirza Sahib' was false, some people of other religions also made such assertions. However, the Promised Messiah[as] said that there were also numerous people who had taken *Bai'at* and gave testimony that God had revealed to them that this person's claim was truthful. Hazoor Aqdas[aba] said even today hundreds of people are guided by God through dreams etc.to accept Ahmadiyyat. The Promised Messiah[as] said that God does not guide people in dissimilar ways and one measure of gauging the truth is to see what God's actions tell. Hazoor Aqdas[aba] said when this point is considered, the progress and advancement of the Community shows that God's practical testimony is with our Community. Today our unification on the hand of *Khilafat* is a great practical testimony. Outsiders acknowledge selfless sacrifice of life, property and time; does this not constitute a practical testimony for them? God has strengthened our hearts as one in spite of the cruelties we endure and has kept us inclined. Each Ahmadi who gives life for Ahmadiyyat, for *Kalima Tayyaba*, for the ardent love of the Holy Prophet[saw] and for the sake of becoming God's servant alone, affirms and declares that their schemes will not stop the progress of our Community.

Martyrdom in our Community started with the martyrdoms of Abdul Rahman Shaheed and Sahibzada Abdul Latif Shaheed. The Promised Messiah[as] said regarding the passing away of Sahibzada Abdul Latif Shaheed: 'The

late *Shaheed* has given my Community a model with his death and fact is, my Community was in need of a great model.' He also said: 'Thousands upon thousands of thanks to Allah the Exalted; there are those who have accepted with sincerity of heart and have adopted this way with sincerity of heart and are ready to bear every pain in this cause. However, the capacities of this Community, of the kind the model of which this gallant man has demonstrated, are as yet unseen. May God teach that faith to everyone and grant that steadfastness of which this late *Shaheed* has presented a model.' Hazoor Aqdas[aba] said God listened to the prayer in the last phrase of the Promised Messiah[as] and granted steadfastness to many and they offered their lives for the cause. Above others, Pakistani Ahmadis have offered their lives but every martyr has his own way, there have been martyrs in Indonesia and in India and other countries, but some become prominent.

During the riots of 1974 against Ahmadis thirty to thirty five Ahmadis were martyred, some of them were tortured. Father was tortured in front of son and son was tortured in front of father to detract them from Ahmadiyyat while the police stood by watching. In Indonesia Ahmadis were tortured publicly and in the presence of the police. But they safeguarded their faith while laying every fiber of their bodies open to torture. Be it the law of Pakistan or the law of Indonesia, it can take life but it cannot take away faith. Now Malaysia has also joined these two countries and there appears to be some legislating against us. They too can try, but they should be mindful when God's Power will come into force it will be difficult to settle up. No *Mullah* and no legislation will be able to save them. Rather the *Mullahs* who bring disrepute to the person of the mercy for all the worlds[saw] will be the accused in the dock and the faith of the Ahmadi will be resplendent. Ahmadis are not worried, they know the ultimate triumph will be theirs; the objective of their sacrifice is to gain the pleasure of God.

Persecution against Ahmadis is meted out most of all in Pakistan. Governmental workers continue to employ extreme measures and brutality there. A few days ago, the in-charge of the Rabwah police station and his assistant locked up a most sincere Ahmadi for a month without bringing any charge against him. They then took him to another location where they subjected him to extreme torture for eight to ten days. This led to the sincere Ahmadi, whose name was Abdul Qudoos losing his life *Inna lillahe wa inna illaihe raji'oon* and attaining the status of martyrdom.

The detail of this incident is that a resident of Nusratabad, Rabwah was murdered in October. On the instigation of his son the police arrested different people on different occasions on suspicion of murder but they were all released without charge. The deceased's son asked for Master Abdul Qudoos to be brought to the police station for questioning. Qudoos Sahib was the local *Jama'at Sadr*. Without any reason, the complainant chose to name Abdul Qudoos Sahib in a request to the district police officer and he was arrested on 10 February. However, his arrest was not formally registered. When contacted the police said they knew Abdul Qudoos Sahib was also innocent and that they would free him soon but had to keep him there for some reason or the other. On 17 March the police transferred Qudoos Sahib to another location. Ten days after taking him away, they brought him back and asked one of his friends to come and collect him. His friend was asked to sign a plain piece of paper declaring that he was taking Qudoos Sahib back. Qudoos Sahib was not very well so his friend promptly took him to the hospital. It then transpired that after taking him away to another location he was subjected to extreme torture. This affected his health adversely and he had blood in his stools as well as he vomited blood and his kidneys were affected. Qudoos Sahib told that he was taken away in the dark of night to another place five hours drive away – Hazoor[aba] said due to dirt roads travel takes longer - where he was subjected to extreme torture. The torturers kept saying to him to name other office-holders of the *Jama'at* involved in the murder and by doing so he could be set free. Among the names they suggested were some *Nazirs* and others. They also tried to get him to sign some papers which he did not. They would say it was the first time they had got hold of an office-holder and then tortured him. During torture they used abusive language towards the Promised Messiah[as] and his *Khulafa.* When Qudoos Sahib's health deteriorated they provided some medical treatment and brought him back to Rabwah police station. Later, in the ICU of Fazl e Umer hospital he was given continuous blood. On 29 March he again started vomiting blood and his lungs were affected. He passed away on 30 March. There had been preparations to take him to Tahir Heart Institute but he had suffered from internal injuries due to the torture and passed away.

His brother-in-law visited him regularly at the hospital and writes the account that Qudoos Sahib had related to him. He writes that on the night of 17 March he was taken away from Rabwah and tortured brutally. He said that the police station in-charge and the investigative officer both tortured him. He also said that at one point high ranking police officers sat on chairs in a circle and gave him some papers saying it was his statement and that he should sign it. The papers cited false allegations against some central figures of the *Jama'at,* so Qudoos Sahib refused to sign. He was told that such and such people were involved in the murder and if he signed the papers he would be set free. Qudoos Sahib refused saying it was not his statement and it was also not factual. When Qudoos Sahib twice refused to sign they threw him to the floor and started hitting him and continually demanded him to comply. They put him through a range of brutal physical torture techniques as well as put him through sleep deprivation. As soon as he would fall asleep they would start beating him up. There was a well-known villain in the cells with him. If they hit him five times, they would hit Qudoos Sahib twenty five times. At one point his health declined so they gave him some medical treatment but as soon as he was better they re-started the torture. They taunted him to call his superiors from London or Rabwah to come and save him and used abusive language for elders. Qudoos Sahib said he endured the physical torture but was agonized when they used abusive language. He was not fed regularly. He said he did not have the strength to face the torture so he prayed to God to give him strength and was granted the same.

Hazoor Aqdas[aba] said *Sadr Amoomi Sahib* also wrote to Hazoor[aba] and said that he asked Qudoos Sahib that with all that torture they must have got something in writing from him. Qudoos Sahib replied emotionally that they could not even make him write a dot. Hazoor[aba] said thus is the tale of one who kept his faith alive and stayed firm on truth. This personification of resolve and courage gave his life but did not give a false statement. God has declared falsehood tantamount to *shirk* (associating partners with God) and while this great martyr has given us other lessons, one lesson he gave us and on which the Ahmadiyya Community is based, is not to care for one's life for the establishment of *Tawheed*, (Oneness of God). Qudoos Sahib also fulfilled his pledge of *Bai'at* in an excellent manner. Hazoor[aba] said if having succumbed to torture, Qudoos Sahib had given the desired statement of the torturers it could have proved very dangerous for the Community. Just as in the past a so-called organization tried to make Mirza Ghulam Qadir Shaheed a means, the police tried with Qudoos Sahib. Hazoor Aqdas[aba] said the senior district police officers are expressing ignorance about the matter, it is entirely possible that they were by -passed and the orders came from above on governmental level and junior officers were used. If in the past Gen Zia ul Huq could personally call a local police station in-charge it may very well also happen in the current times. The provisional government is against us. Now that legal process against the perpetrators is afoot, there is talk of conciliation although in Pakistan it is the criminals who are in authority. The *Jama'at* is trying to take action while staying within law. Hazoor Aqdas[aba] reiterated that had Qudoos Sahib signed the papers it would have been most dangerous, many central office-holders may have been drawn in to the murder case, there could have been restrictions on the central offices and there could have been efforts to bring the peaceful nature of our Community in disrepute. The implications could have been on a national [in Pakistan] as well as international level but God broke their ploys through a gentle and sincere man. Hazoor Aqdas[aba] said: 'O Qudoos, we pay tribute to you; for you accepted to endure extreme torture but did not let the honor of the *Jama'at* be slighted. By giving your life you saved the *Jama'at* from a great tribulation.' Hazoorr Aqdas[aba] said Qudoos Shaheed was not an ordinary martyr, he ranks high among martyrs. Everyone has to leave this temporary world one day. Fortunate is Qudoos Sahib who is called living by God and who has been given a provision which is far more excellent than worldly provision. He will find out the true glad-tidings in the Hereafter. We should always remember the lesson of 'Sufficient for us is Allah, and an excellent Guardian is He' that he gave us.

The Promised Messiah[as] said that worldly people cannot harm one in any way if one has a strong connection with God. Hazoor Aqdas[aba] said these people verbally abuse Ahmadis and use indecent words for the Promised Messiah (on whom be peace) and injure our feelings and are happy to torture us but that day is coming soon when God will hold each and every one of them accountable. Qudoos Shaheed has left a message for the Pakistani Ahmadis in general and Ahmadis of Rabwah in particular that without doubt we have to respect the law and respect governmental workers but there is no need to be afraid of any person, no matter how high a police officer he maybe one should only fear God. The police workers [in Pakistan] only appear to enforce themselves on those who

obey the law. They are scared witless in front of the *Mullah*, the terrorists who could blow them up. Hazoor Aqdas[aba] said he was recently asked by someone that it was the distinction of our Community that everyone has taken a pledge of allegiance, why then do we not take practical steps in changing the situation in Pakistan. Hazoor[aba] said he told them that we cannot be part of the political process because the law of Pakistan states that Ahmadis have to declare themselves as non-Muslims before becoming part of the democratic process, and we could never do this. And exhibiting street power is not our way. We are law-abiding people. The governmental organizations are with those or are afraid of those who have street power. The politicians also listen to them whereas the Ahmadis are deprived of the basic rights. Hazoor Aqdas[aba] said a day will come when these very people will be obliged to respect Ahmadis. There may be delay in God's ways but there is never injustice. So, these people may have some time but we should turn to God and wait for His decree.

Hazoor Aqdas[aba] said some police officers have said that criminal proceedings will be brought about in the Qudoos Shaheed incident but at the same time pressure is being applied. May God enable them to do justice. It is being said that although the perpetrators were governmental workers but senior officers and the government had nothing to do with it. If they are not fair in this matter it will mean that the entire governmental machinery was involved in this state-sponsored terrorism. Most certainly these people will reach their cautionary ending.

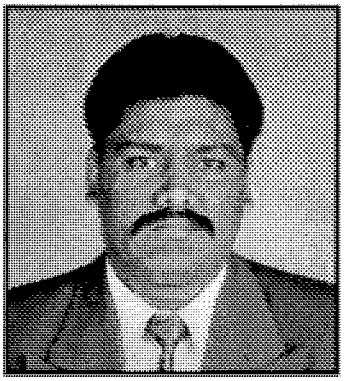
Hazoor Aqdas[aba] said the Community will *Insha Allah* continue to progress. The fact that we are spread in 200 countries is a result of these offerings of lives. The greater the sacrifice, the quicker we can hope for God's grace. Each martyrdom should be a source of progress. Hazoor[aba] said some write and say that apart from patience and prayers we should take other steps. Hazoor Aqdas[aba] said patience and prayer are our only weapons. Even now God is granting us much more than our efforts and our prayers. There is no reason for us to be downcast. Apparently the enemy has dangerous ploys but the enemy will never be able to fulfill his longing, the pious-natured among them will continue to join us. Each sacrifice draws our attention; indeed it should draw our attention that in order to change ourselves from the minority to the majority God has made us undergo another attainment. Sacrifices like those of Qudoos Shaheed become a source of hundreds of attainments. We believe in the promises God made to the Promised Messiah[as] and we witness their fulfillment before us. Who can snatch our fate from us which has been decreed by God? We should pray that our impatience and our weakness of faith may not distant our destined success from us. It should also be remembered that our *Jama'at* worked for the creation of Pakistan and in its development and today it is the prayers of Ahmadis that are saving Pakistan; indeed can save Pakistan. There is only one antidote to such cruelty and to save this country and that is to turn to God more than before. If, while being victimized we engage in *Taqwa*, patience, steadfastness, prayer and *Istighfar* more than before, we will soon experience triumph. May God make it so and may we soon see an end to cruelty in the name of religion and every other kind of cruelty in Pakistan and other Muslim countries.

Next Hazoor[aba] read an extract from the writings of the Promised Messiah[as] in which he explained that each miracle is associated with trials and heart breaking situations bring about enhancement in faith.

Giving a brief profile of Qudoos Shaheed Hazoor Aqdas[aba] said his grandfather was the first in the family to take *Bai'at* and he was a companion of the Promised Messiah[as] as was his grandmother. Qudoos Shaheed was born in 1968, he was 43 years old. He was a teacher by profession. He was married in 1997. His associates say he was a very hard-working and honest person. He began serving the *Jama'at* from a very young age and had been the *Sadr* of his local *Majlis* for the past two and half years. The people in his neighborhood speak of him as a very courteous and courageous person. If anyone spoke harshly with him, he would laugh it off. Hazoor[aba] said office-holders should remember this. Qudoos Shaheed was a cheerful person who was always involved in serving others. He was a good swimmer and whenever there was a case of drowning in the river he would not rest unless he recovered the body for the bereaved family. He was a personification of obedience and held office-holders in great regard. He was a sporty person. Hazoor Aqdas[aba] said he was one to do his duty in the background and let his team work in the forefront. Hazoor[aba] said Hazoor[aba] had personal experience of how he performed his duty. His wife has written to Hazoor[aba] that one day before passing away he advised his children to be steadfast and stay connected to *Khilafat*. His wife writes that he used to often say to her that later she would miss him. He may

have had some premonition. Hazoor[aba] said she will indeed miss him but people of Rabwah should also promise; we do not disregard favors and Qudoos Shaheed has done a tremendous favor on *Jama'at* and *Jama'at* never forgets its benefactors and *Insha Allah* we will always remember him. Hazoor Aqdas[aba] said he spoke with his elderly mother who sounded resolute and his children and *Masha Allah* rather than express their own grief his children asked how Hazoor[aba] was. Qudoos Shaheed leaves behind three sons and a daughter. The sons are aged 14, 13 and 5 and the daughter is 10 years old. Hazoor[aba] also spoke with his wife who too was patient and steadfast. May God enable them all to remain steadfast. Hazoor Aqdas[aba] said he would lead funeral Prayer in absentia of Master Abdul Qudoos Shaheed after Friday Prayer.

****



On 30 March 2012 a well-known and much loved Ahmadi Muslim, Master Abdul Qudoos Ahmad (43), died after succumbing to injuries inflicted during brutal torture by local police in Rabwah, Pakistan. He was a well-known government school teacher in education department. Master Abdul Qudoos Ahmad was the President (*Sadr Halqa*) of the Nusrat Abad chapter of the Ahmadiyya Muslim *Jama'at* in Rabwah.

It is with great sadness that a well-known and respected Ahmadi, Mr Master Abdul Qudoos Ahmad (43), died succumbing to brutal police torture in Rabwah. A few months ago Ahmad Yousuf a stamp paper seller from Nusrat Abad was murdered and police on the basis of suspicion illegally arrested Master Abdul Qudoos. Police made him subject to inhuman life threatening torture, which resulted in the loss of his life. When Master Abdul Qadoos body could not take further torture his relatives were blackmailed to take him and he was released after taking signature on plain paper. Master Abdul Qudoos Sahib was admitted to a local hospital where doctors tried to save his life in vain. He died due to severe internal injuries and excessive loss of blood. He died on Friday 30 March 2012. A widow, 4 children and old parents survived Master Abdul Qudoos. He was a government school teacher in the education department.

The spokesperson of *Jama'at* Ahmadiyya Pakistan Mr. Saleem ud Din expressed profound grief and sorrow over this innocent loss of life. He said the way Master Abdul Qudoos was tortured and brutalized is the lowest form of humanity. He said that police should investigate the murder case of Mr. Ahmad Yousuf and whoever is involved in this case should be brought to justice but the police have no right to pick up any person of their choice and subject them to extra judicial torture. Mr. Saleem ud Din questioned that who has given the right to police to torture and kill innocent citizens in the name of investigations that result in loss of innocent life.

Mr. Saleem ud Din further added that the real cause of this whole case was built to nominate and falsely involve the local Ahmadiyya administration of Rabwah. Master Abdul Qudoos was the President of the local Chapter of Rabwah named Nusrat Abad and his arrest was directly linked to this heinous attempt. Mr Saleem ud Din demanded that this matter should be investigated and a high-ranking commission should be formed to investigate this matter. He also urged the government to take notice of these torture tactics of police who subject innocent citizens to inhuman torture ending in loss of innocent life. It is rightly said **that everyone is innocent until proven guilty** and Master Abdul Qudoos who was illegally arrested by police and then subjected to torture was something that was done without any legal charges and the culprits in uniform who are behind the extra judicial murder should be brought to justice so people could have faith in the police department.

****

ROLE MODELS OF SUBMISSION IN KHILAFAT

Naseer Ahmad Anjum, Rabwah, Pakistan

Translated by Arifa Haleem

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ۝

And hold fast, all together, by the rope of Allah and be not divided; and remember the favor of Allah which He bestowed upon you when you were enemies and He united your hearts in love, so that by His grace you became as brothers; and you were on the brink of a pit of fire and He saved you from it. Thus does Allah explain to you His commandments that you may be guided. (3:104)

In the Arabic language the word *Ita'at* means obedience and its root is "*tawe* " that means willingness and happiness. So it means the obedience and submission which is done Willingly, happily and wholeheartedly is the real one. That obedience which is done repulsively and unwillingly is against the spirit of obedience.

In the Holy Qur'an submission to Allah and His Messenger has been repeatedly emphasized. Submission to *Khilafat* is also included in the submission to the Messenger because it is the last attached part of the Prophethood. The first sign of God's nature manifests in the form of Prophethood and the second sign in the form of *Khilafat*. So to the Caliph, who is the successor of the Prophet, submission to him is compulsory.

The verse of the Holy Qur'an that was recited in the beginning, God Almighty says in it "Hold fast, all together, by the rope of Allah and be not divided;" By the rope of Allah, here means the Holy Prophet[saw] and the Book of God and as an assistant to the Messenger, the *Khalifa* is also the holder of the rope of Allah i.e., God's appointed *Khalifa*. The question is, how can this rope be held fast? The Holy Prophet[saw] himself has explained it in detail:

فَاِنْ رَأَيْتَ يَوْمَئِذٍ خَلِيْفَةَ اللّٰهِ فِى الْاَرْضِ فَالْزَمْهُ وَاِنْ نُهِكَ جِسْمِكَ وَ اُخِذَ مَالُكَ

(Musnad Ahmad bin Hanbal vol.5 p.403 Hadith)

Oh addressor! if you exist in this era and you happen to see God's Caliph on the earth then cling to him whether your body is mutilated or your wealth is snatched away.

What is the Highest Standard of Submission?

The Promised Messiah[as] says, is submission an easy task? The person who is not fully submissive, he defames this community. (Malfoozat Vol. 2 p. 411)

He said, "Submission is not a little thing and also not an easy task, it is also a death. So submission in this way is like pulling off the skin of a live man." (Al-Hakam, October 31 1902 P.10)

Then he said, "Submission is such a thing if it is adopted with a true heart, then there descends a divine light in the heart and a flavor and brilliance in the soul. There is no need for so much striving but there is a condition that the submission should be genuine and this is a difficult task. In submission it is necessary to kill your own ambitious self and without doing so submission cannot happen. The ambition is such a thing, which can become an idol of worship even in the hearts of great believers of the Unity of God." (Al Hakam 10th Feb.1901)

Hadhrat Khalifatul Masih I[ra] while delivering the sermon regarding submission said, "Your condition should be such in the hands of your *Imam* as if a dead body is in the hands of a person who gives bath to it. All of your intentions and desires should be dead and connect yourselves in such away with the *Imam* as the trains are connected with the engine and then every day see whether you come out of the darkness or not. After thirteen hundred years we have got this time and in future this time cannot come even up to the Last Day of Judgment. So thank God for this blessing because by thanking God the blessings are multiplied. (Khutbate Noor p.131

Khutba Eidul Fitr, Jan.1903)

Hadhrat Khalifatul Masih II[ra] says, the meaning of *Khilafat* is that the time, when any word is uttered by the *Khalifa*, all the schemes, all the suggestions and all the taken measures should be thrown aside on the spot and it should also be kept in mind that only that scheme, that suggestion and that taken measure is useful about which the *Khalifa* of the time has commanded. Until and unless this spirit is not created in the community, all the sermons are gone wasted, all the schemes are false and all the taken measures are unsuccessful (Al- Fzal Jan.31 1936 p. 9)

Hadhrat Khalifatul Masih III[rh] said, the command for the submission to the Caliphs is given because God Almighty wants to elevate you through them. If you don't obey them then God Almighty says you will become devils. If you do not want to become a devil then you will have to obey the Caliphs and also have to obey them happily with full submission.(Khutba Friday March 17 th 1972 with reference to Khutbate Nasir vol. 4 p. 125)

Hadhrat Mirza Tahir Ahmad, Khalifatul Masih IV[rh] on the occasion of the Annual Gathering of *Majlis Ansarullah Central* in his address on 28[th] October 1979 said, one thing is included in our era and that is a link with *Khilafat*. I want to explain it to you in detail that the major sins, which are related to a human being i.e., an individual, they at their own places are dangerous. It is my experience that after throwing a glance on those people of the Community who committed major sins, they also met the noble ends but those who disrespected against the *Khilafat,* I have never seen them meeting their noble ends. They were destroyed and their coming generations were also destroyed. Why does it happen? It is because *Khilafat* is such a divine rope with which the world has to be tied and, through which the relation with God has to be established. This is the rope of Allah and God, the magnificent God if by watching the blunder of a man wants to forgive him,

He will go on forgiving him and no one is there to stop Him but if someone tries to take hold of His rope and tries to harm it, and then this is the message for him,

اے آنکہ سوئے من بدویدی بصد ستیز
اندر میاں خنجر کینت شکستم

"After the Promised Messiah[as] the fruit-bearing branch is that branch which will always bear the spiritual fruits and that one is *Khilafat,* but if anyone raises an evil eye to this branch, it will certainly be destroyed .It will be inflicted and also be caused to vanish.

Those hands will be mutilated which are lifted against it with bad intention. So with full obedience make a promise for the submission to *Khilafat* and be firm on it." (Al-Fazl International July 18 th 2008 p. 13)

Hadhrat Khalifatul Masih V[aba] said, "If you want to make progress and overpower the world, then this is my advice and this is my message, be connected with the *Khilafat* and hold fast to this rope of Allah. The dependence of all our progresses lies in having connection with the *Khilafat*". (Al-Fazl international 23-30 May 2003 p. 1)

This magnificent status and the subject of the submission to *Khilafat* is known even by those people who possess awareness but are not blessed with true *Khilafat*. So Maulana Abul Kalam Azad writes:

"According to the Qur'anic teachings what ever are its commands, they should be obeyed without any hesitation. All the tongues should be dumb, only its tongue should speak. The minds of all the people should become useless, only its mind should work."

The people should neither have tongue nor mind; they should have only a heart that could accept, and they should have only hands and feet, which could act. If it is not so then it is only a rush of people, a huge gathering, and a jungle of animals, a mound of stones and pebbles, and it is not a community, a nation or a gathering. The bricks are there but there is no wall, the pebbles are there but there is no mountain, the drops are there but there is no river, the links are there but they are separated and turned into pieces, so no chain is there which can capture even the huge ships. The fine point of the system of *Khilafat* and its submission lies in this famous tradition of the Holy Prophet[saw].

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ

Generally it is meant that actions depend on intentions and will, but another meaning of intention is "direction" and "side" also. So in this respect the meaning of the strength and force of the actions depends on their being to be only in one direction. Its example is like this, that the emitting light from the sun scatters on different sides and if a black cloth is put in front of it, this will stop the coming light but if in any way the light of the sun is

turned only to one direction then a lot of energy will be generated and that light will pass even by piercing through the black cloth, wall, stone, lead and iron .In our times laser is its best example.

Spiritually the *Khilafat* also does the same task. The thoughts and actions of the different members of society, due to their being scattered to different directions become unable to get strength and force but by being the God appointed *Imam* and *Khalifa's Bai'at* (allegiance) and submission, the direction of these thoughts and actions is determined and it leads to only one side and they are charged with intense strength and a lot of blessings. The Promised Messiah[as] mentioned it like this: 'This system of *Bai'at* through which a big group of true believers by connecting themselves with the same thread, will manifest itself as a collective unity to the Creation of God, will also show different scattered rays emitting out of its truth only in one direction, in one straight line. The Magnificent God likes it very much."

In the time of the Promised Messiah[as] there was no electricity in Qadian and so far as the laser is concerned it is the invention of our times but his given example is almost exactly like it i.e., different emitted rays are useful. The noble deeds of the members of a community give benefits but they do not create strength and power. For power and strength, he says, the different emitted rays when they travel in one straight line, like the laser, and no one can confront it, in the same way when after *Bai'at* the noble deeds of a Community after being threaded on one silk and following only one direction in the submission of the *Khalifa*, then no force in the world can confront it.

The Role Models of Submission in the Era of *Khilafate Rashda.*

In the beginning of Islam and in the era of *Khilafte Rashida* so many unique examples of the submission to the *Khilafat* had been set. I will narrate two examples to you. *Ummul Momineen,* Hadhrat Aisha[ra] saw a dream that three moons have fallen in her *Hujra* (compartment). She related this dream to her father Hadhrat Abu Bakr Siddique[ra].

When the Holy Prophet[saw] died and he was buried in the *Hujra* of Hadhrat Aisha[ra], then Hadhrat Abu bakr[ra] said,

هٰذَا اَحَدُ اَقْمَارِكَ

i.e., Aisha! This is the first Moon out of the other Coming Moons. (Mustadrak ul Hakim kitabul maghazi part No 3 riwait No 440)

When Hadhrat Abu Bakr[ra] died, he was buried on the side of the Holy Prophet[saw]. This was the second Moon. It was the utmost wish of Hadhrat Aisha[ra], and it should happen as such that she herself should be buried there, so that she should be declared the third Moon and also be buried by the side of her great father and the greatest husband. But when Hadhrat Umar[ra] sent his son Abdullah to Hadhrat Aisha[ra] in order to ask permission from Hadhrat Aisha that if she permits him, it was his wish to be buried by the side of the Holy Prophet[saw] and Hadhrat Abu Bakr[ra].

Hadhrat Aisha[ra] says

كُنْتُ اُرِيْدُهُ لِنَفْسِيْ فَلَاُوْثِرَنَّهُ الْيَوْمَ عَلَىٰ

I wanted to be buried here but now I give up my wish and give preference to the wish of the *Khalifa* of the time and it happened in the same way that Hadhrat Umar[ra] was buried in this *Hujra.* In this way Hadhrat Aisha[ra] presented a very good example of the submission to *Khilafat.* (Bukhari kitabul Janaaiz Bab Maja fi Qabarul Nabi Hadith No 13 92)

The second incident is of God's sword i.e. of Hadhrat Khalid Bin Walid[ra]. He was the commander in chief of the Muslim Army in Syria. Some time after becoming a *Khalifa,* Hadhrat Umar[ra] due to some political reasons dismissed him and appointed Hadhrat Ubaida bin Al Jirrah[ra] as a commander in chief. When Hadhrat Khalid bin Walid[ra] got this information he, without any objection left his designation and by presenting the glorious example of the submission to the *Khilafat* told himself by addressing the people, "O, people! Now the *Khalifa* has appointed Ubaida bin Jirrah[ra] as commander in chief by the *Khalifa* of the Holy Prophet[saw]. So obey him." He himself walked to Hadhrat Abu Ubaida[ra] and handed over the commander in chief post. (Ref. Seerat Sahaba-e-Rasool, Hafiz Muzaffer Ahmad Sahib p. 145)

In the history of armed forces such a type of example can rarely be found that during a war after being changed, the same commander in chief still remained a part of the same war under the new commandment but it was possible only due to the submission to the *Khilafat* because the companions knew that all victories depend on the submission to *Khilafat.*

Some Examples of the Submission to *Khilafat* In Ahmaddiyya Community Worth Following

The fact is that the subject of submission is very much in the blood and flesh of the Ahmadiyya community. The Ahmadi mothers are those who teach their children from infancy the lesson of the submission to *Khilafat.* So in the history of the Ahmadiyya community such bright examples of the submission to *Khilafat* exist which are a guiding light for us. I have deliberated over this subject and have come to know that every *Khalifa* is the most submissive one to his Spiritual guide and *Khalifa* and perhaps God Almighty likes this attribute of theirs. So when the time comes He hands over the ruler ship of the community to them .Now I will narrate to you these faith enhancing events so that the spirit of submission for *Khilafat* may be generated in us.

This is one of Hadhrat *Maulana* Noorud Din's[ra] events. A Hindu's wife was seriously ill and when with the permission of the Promised Messiah[as] he (Hadhrat Khalifatul Masih I[ra])was leaving for Batala, Hazoor[as] said, "I hope you will come back today." Hadhrat Khalifatul Masih I[ra] agreed and left for Batala. He visited the patient and when he intended to return it rained cats and dogs and there was water, water and everywhere water. The people said the way is dangerous and it is raining heavily. You will have to walk on foot, so it is better to leave tomorrow. But this image of submission, Hadhrat *Maulana* said, "No, this is the order of my lord and I have to reach Qadian today." He hired a *Yakka* (horse carriage) and left for Qadian. On the way he had to walk on foot, his feet were hurt but he reached Qadian and was present at the *Fajr* Prayer. Hazoor[as] inquired about the arrival of *Maulvi Sahib*. He came forward and said; "Hazoor I have come back" .He did not say that in order to obey the command how much he had to suffer and how much his feet were injured. He did not even point out his suffering. (Daily Al-Fazl 24 th May 2006, p. 8)

It is he about whom the Promised Messiah[as] said, "In every matter he follows me in the same manner as the pulse follows the movement of the heart." (Aina Kamalat Islam Ruhani Khazain vol. 5 p. 586)

Hadhrat Khalifatul Masih I[ra], himself awarded the certificate of submission to Hadhrat Khalifatul Masih II[ra] with these words, Mian Mahmood is now an adult; ask him if he is obedient in the true sense. I know it very well that he is truly obedient to me and he is so much obedient to me that none of you is like that. *Maulana* Sher Ali[ra], who was the Companion of Hadhrat Masih Mau'ood[as] narrates about Hadhrat Musleh Mau'ood[ra] that in the times of *Khilafte Awwal*, the respect, submission and obedience that he showed for Hadhrat Khalifatul Masih I[ra], that example could not be found in any other person. The condition of his respect was such that whenever he went to see Hadhrat Khalifatul Masih I[ra], he sat there in a certain respectful and humble position. As long as he sat there, he remained sitting in that position. I have not seen this thing in any other person. In the same way he, in every respect was fully obedient to Hadhrat Khalifatul Masih I[ra]. Whenever Khalifatul Masih ordered any thing, he obeyed it fully. (Al-Hakam December 1939)

Hadhrat Hakim Allah Bakhsh, the Companion of Hadhrat Masih Mau'ood[as] narrates about Hadhrat Musleh Mau'ood[ra], "Once we heard that *Sahibzada Sahib* is coming to Bate area for hunting. We also went there. When it was lunch time he and his companions who brought lunch with them, ate it. When it was *Zuhr* time, then the local *Imam* was instructed to lead the Prayer. The same thing happened at *Asr* time also. The people requested him to stay with them for the night but he replied that I have got only one day's permission from Hadhrat Khalifatul Masih I[ra] but when I come next time, I will get permission to stay for a night. So when he visited again, he fulfilled his promise. From this fact we have learnt the lesson of submission to the *Khalifa*." (Al-Fazl Nov. 5 th 2007 p.4)

Hadhrat Khalifatul Masih III[rh] was also blessed with the same kind of attributes. In 1929 on the occasion of the Annual Convention, the place of Convention ran short even at the inaugurating speech of Hadhrat Musleh Mau'ood[ra] and Hazoor expressed displeasure by saying why the place of the convention was not widened. On this an idea came to the mind of Hadhrat Mirza Nasir Ahmad[rh]. Why not we use full force to do *Waqare Amal* tonight and the old convention site where the wooden logs are put on the stairs demolish them and make a new bigger Convention site so that we can fulfill the wish of the *Khalifa* of the time. He passed on this idea to Hadhrat Mir Muhammad Ishaq[ra], officer in charge of the Annual Convention through Hadhrat Sayed Mahmood Ullah Sahib and

then it was decided that this work should be done overnight. By narrating this event a class fellow of Hadhrat Mirza Nasir Ahmad[rh], Mr. Chaudhry Abdul Wahab Jehlmi says that the already built Convention site was removed. The masons came and it was the duty of the students to give bricks and mortar to the masons and of putting logs was also the duty of us students. Hadhrat Khalifatul Masih III[rh] worked through-out the night like a very hardworking laborer. It is a fact that by looking at Hazoor, the lazy people like me also became alert. Hazoor had a great passion and eagerness in his heart to complete the work. He was the first to lift the bricks, foremost to hand over mortar and while lifting the logs he helped to carry them readily and side-by side also encouraged the co-workers. In the cold and long night of winter, by working all night he proved it that,

سَيِّدُ الْقَوْمِ خَادِمُهُمْ

(Monthly Misbah Sayedna Hadhrat Khalifatul Masih Third[rh] No. June-July p. 56.)

Hadhrat Khalifatul Masih III[rh], himself narrates about this event, "I remember it very well, when the convention site had been built and the last log was being placed then we heard the first *Allah-o-Akber* of *Adhan* in the morning. That voice is still echoing (resounding) in my ears. When Hadhrat Musleh Mau'ood[ra] came, he was very happy to see the convention site. (Monthly Misbah June – July 2008 p. 50)

An event of Hadhrat Mirza Tahir Ahmad, the Khalifatul Masih IV[rh] is also worth mentioning. He says, "It is a matter of those days when there were a lot of disturbances in Bangladesh (at that time it was called East Pakistan) I was in Karachi. Hadhrat Khalifatul Masih III[rh] assigned me a certain task and instructed me to leave immediately. When I tried to get information, all the seats were booked and the related people said there is no question of getting any seat because twenty passengers are on the waiting list. If there is any vacant seat then we will give it to them. It is not possible for you to leave. I said the others may go or not but I will definitely go because I have been ordered. So I went to the airport and there was already a line of passengers. The passengers were waiting. After some time the people were told that the plane has taken off. After this announcement all the people left. No one was left for chance boarding. I remained standing there. I was sure it could not be possible that I should not go. Suddenly a voice came from the desk that a seat is available for one passenger. Is there any one who has got the ticket? I said, I have got the ticket. They said run, the plane is waiting for one passenger. (Al-Fazl September 1998)

Our present *Imam* Hadhrat *Ameerul Momenin* Khalifatul Masih V[aba] was also an embodiment of the submission to *Khilaafat.* Sayed Mahmud Ahmad Shah Sahib *Nazir Islaho Irshad* Central Rabwah writes that he had a great love for Hadhrat Khalifatul Masih IV[rh]. As an office-bearer whenever he got any order from the *Khalifa,* he obeyed it in the same way and also acted upon it because he knew the meanings of submission very well. He was the Gardner of the field of love and sincerity and he knew whatever the *Khalifa* of the time has said, that is the straight path and in it there are the blessings. (Tashhiz ul Azhan Sayedna Masroor No. September – October 2008 p. 25)

Sayeda Amtul Sabuh Sahiba, the wife of Hadhrat Khalifatul Masih V[aba] narrates, "Hadhrat Khalifatul Masih V[aba] in every matter used to obey Hazoor's[rh] every order fully. He did not deviate even from a minor difference. When Hadhrat Khalifatul Masih IV[rh] fell ill, he forbade and said that no body is allowed to visit him but as he was weak and his condition was worrisome, the community was anxious and worried. By looking at his critical condition Mian Saifi (Mirza Safeer Ahmad) made a phone call to *Hazoor Anwar Ayyadullah Ta'ala* and by explaining his condition said to him, "it is better if you come here". So *Hazoor Anwer Ayyadullah* arrived London and went to see Khalifatul Masih IV[rh]. Hazoor inquired, "Why did he come?" He answered that the community is worried about your health that is why I have come to see you. Hazoor said the circumstances are such that you should immediately go back. So Hazoor said, "Very well I will immediately book the return seat." (And whatever the first flight was available, he went back) Afterwards Hadhrat Khalifatul Masih IV[rh] said to Mian Saifi, "*Hazoor Anwer Ayyadullah* has got so much submission that he could not come without my permission. How did he come here?" Then Mian Saifi told Hadhrat Khalifatul Masih IV[rh] that it was he who made a phone call and said to him to come here, that is why he came here. At this Hazoor was satisfied to know that according to his expectations, the submission of his *mujahid* son was of the highest standard. (Tashhizul Azhan Sept. –Oct. 2008)

Now let me narrate a faith-inspiring event of Hadhrat *Ummul Momineen* Sayeda Nusrat Jehan Begum[ra]. Hadhrat Sheikh Yaqub Ali Sahib[ra] writes that Hadhrat Khalifatul Masih I[ra] said that once Hadhrat *Ummul Momenin*[ra] said to me, "I want to do something for you for the pleasure of God."

Hadhrat Khalifatul Masih I[ra] sent her a student's worn out quilt for repair. Hadhrat *Ummul Mumineen*[ra] repaired it with her own hands and sent it back. In this event, look at the character of *Hadhrat Ummul Momenin*[ra] that she was repairing a dirty and torn out quilt for the pleasure of God Almighty and for obeying the order of the first successor of Hadhrat Masih Mau'ood[as]. A heart in which there is such a longing and restlessness for the pleasure of God, who is there who can estimate its greatness. These are the hearts, which is the Throne of God Almighty. (Seerat Hadrat Sayeda Nusrat Jehan Begum Sahiba[ra] p. 532-533)

The fact is that every member of this family of the prophethood surpassed others in the submission to *Khilafat.* It was mentioned by Hadhrat Khalifatul Masih I[ra] the Messiah[as] like this:

"The offspring of Mirza Sahib are devoted to me. I truly say that my beloved Mahmood, Bashir[ra], Sharif[ra], Nawab Nasir[ra] and Nawab Muhammad Ali[ra] are so much obedient to me that none among you looks like that. I do not say it in any respect but I announce about it as a matter of fact, that they have love for the pleasure of God." (Bader July 4th 1912 p.7)

By getting light from these sun like personalities, the passion for the submission of *Khilafat* circulates in Ahmadis just like the blood that circulates in the veins. The fact is that every event is far better than the other one, which happened in the hundred years period of *Khilafat.* The passion for submission in the Ahmadiyya community from the day one is not only prominent like a Heading but also possesses a status of national custom. I will present a few events according to the circumstances of the time. Hadhrat Abu Abdullah, *Raees* Khewa Bajwa Sialkot, the Companion of the Promised Messiah[as] was once sitting in the company of Khalifatul Masih I[ra] and respectfully said to bless him with any advice. Hazoor said, "I do not think that there is anything left which you have not done. Now only the memorization of the Holy Qura'n is left." So at the age of sixty-five he started to memorize the Holy Qur'an and in spite of this advance age, he memorized the Holy Qur'an." (Al-Fazl Qadian April 1947)

In 1923 in the area of Malkana, the *Shudhi* Movement got a strong hold. By looking at the condition of the Muslim *Ummah*, Hadhrat Musleh Mau'ood[ra] became very disturbed and in the same year on 9th March in Friday congregation, he put up the plan before the community to send the Ahmadis on his own expenditure to those areas for preaching Islam (*Tabligh*) in order to bring the apostates back to Islam. He said, every one would have to do his work himself. If you have to cook food, you will do it your self, if you have to sleep in a jungle, you will sleep there. Those people who are ready to bear this hard work and labor, they should come forward. They will have to sacrifice their honor and thoughts. The hardwork of these people will not go waste. They will walk barefoot and sleep in the jungles. God Almighty will not let their hard work go waste that is done with all the sincerity. So in this way by walking in the jungles, the hardness which will happen to their feet, that will be helpful to them at the time when they will have to cross *Pull-e-Sirat* on the Day of Judgment. (the bridge over which the righteous will pass on the Day of Judgment). After death, the position that they will attain will be of great pleasure and comfort. Al-Fazl March 15 1923 p.6)

The Community welcomed this movement warmly. The highly educated people, Government employees, teachers and traders, in short, the devotees from all the fields went for preaching in these areas and delivered the message *of Dawate Ilallah* .The result of their efforts was that thousands souls once again started to recite the words of the Unity of God Almighty and they came back to the teachings of the Holy Prophet[saw].

The next day an aged respectable person, Qari Naeemud din Bengali, when Hazoor was in the gathering, after getting permission he said to Hazoor, "Although my sons *Maulvi* Zilur Rehman and Mateehur Rehman have not said anything to me but I have guessed, the Movement for *Waqfe Zindagi* that Hazoor has inspired for *Tabligh* in Rajputana, and the circumstances in which he presented the conditions of staying there, it might be in the heart of my sons that if they offer themselves to Hazoor, then I who is their aged father will be troubled, but I in front of Hazoor I say that God Almighty be my witness, I will

not have the least grief or distress by their leaving. I say it very clearly if both of my sons die by working for the sake of God Almighty, even then I will not shed a single tear but I will thank God Almighty. Then not only these two, but if my third son Mehboobur Rehman also dies while serving Islam and if I have ten more sons and they also die for the cause of Islam; even then I will not grieve." On hearing this Hazoor and the Companions said *'Jazak Allah'*. (Al-Fazl March 15 .1923 p.11)

In the submission of *Khilafat* the women of the Ahmaddiyya Community also remained in the forefront. In the days of the *Shudhi* Movement a woman wrote to Hadrrat Musleh Mau'ood[ra], "Hazoor, I know only the Holy Qur'n and a little bit of Urdu, I have heard from my son that the Muslims are becoming apostate and Hazoor has ordered the Ahmadis to go there. If just now you order me, then I will at once be ready to go there. I will not be late in doing so. I swear by God that I am ready to face any trouble."

A poor woman who was living only on Community's financial help, she presented herself in front of Hazoor and said, "See! This scarf on my head belongs to the Community, my clothes are also bought by the money of the Community, my shoes are also given by the Community. I do not have anything of my own. What could I offer? Hazoor I have only two rupees that I had saved for myself for any urgent need of mine from the *Jama'at's* money. I offer it to you so that the *Shudhi* Movement may change its direction." (Haque ul Batil p. 140 –143)

In 1944 when Hadhrat Musleh Mau'ood[ra] inspired the members of the community to devote their properties for the propagation of Islam, then the Community as usual showed an extreme love of submission. By mentioning it Hadhrat Musleh Mau'ood[ra] said this on March 12th 1944, "Our community is a small community, and it is a poor one but on Friday at 2 O' clock when I announced and it was still not 10 O' clock at night then on my call the properties worth more than forty thousands were devoted for the service of Islam. Out of them there were more than five hundred square yard lands, more than a hundred of houses and also the promises of hundred of thousands of rupees. (Al-Fazl feb.18 1958 p.17)

Respected Mr. Nazir Ahmad Sanwal *Sahib* narrates a faith-inspiring event of a sincere Ahmadi, respected Mr. Meher Mukhtar Ahmad of Baager Sirgana *Nazim Ansarullah* of the district. In the 1974 circumstances the opponents made his life very difficult. Due to his being a passionate *Dai Ilallah* all his relatives strongly opposed and completely boycotted him. In his faith he became firmer than before and widened his circle of friends. The opponents also speeded up their activities and extended their actions of enmity. In order to impart education and provide a purified environment for tbringing up his children, he sold the land and in the vicinity of Rabwah took the land on lease and cultivated crops.

When he visited Hadhrat Khalifatul Masih IIIrh and told him that after selling the land from Bagger Sirgana he bought the land on lease in the vicinity of Rabwah and has cultivated crops, Hazoor disliked this decision and said that the area should not have been left vacant. He immediately took action and demanded the money back from the owner of the land. After his refusal, he returned back to his homeland of Bagger Sigana without harvesting the half ready crop and getting the amount of lease and after a great effort, he bought the previously sold land at a very high price and presented himself before Hazoor saying, "I have obeyed your order". At this Hazoor expressed his pleasure. Meher Sahib used to enjoy narrating this expression of Hazoor's pleasure. (Al- Fazl May. 10 2010 p. 10)

Who is not aware of Hadhrat Chaudhary Muhammad Zafrulla Khan Sahib[ra], and at the international level his services are well acknowledged. He achieved the worldly heights of progress. He also accomplished unique successes and touched the ceiling of highest status. Some one once questioned him, what is the secret behind these successes? He spontaneously answered, "It was because through all my life I was obedient to *Khilafat*." i.e., the reason of my successes is that all of my life I have been obedient and fully submissive to *Khilafat*. (Al-Fazl June. 14. 2010 p. no 4)

An ex-Prime Minister of Pakistan, Sir Feroz Khan Noon's relative Malik Khan Sahib Noon was a sincere Ahmadi. Due to some reason he became angry with his two brothers, i.e., Sir Feroz Khan Noon and Major Malik Sardar Khan and severed his relations with them. All of the family was under the influence of Khan Sahib's awe. So nobody could talk to him. Sir Feroz Khan Noon went to Hadhrat

Musleh Mau'ood[ra] and requested him to help them to reconcile.

Hadhrat Musleh Mau'ood[ra] called Malik Sahib Khan Noon and said, "It is not proper to have so much anger. First of all you should go to Sir Feroz Khan and ask him to excuse you and then go to your younger brother Major Sardar Khan Sahib and also ask him to excuse you and then report back to me today." By narrating this incident to a friend Malik Sahib Khan said due to this order of Hazoor some feelings of restrain took place in my heart that without asking the reason of being angry Hazoor has ordered me to bow down before the younger brothers. However I did not dare to delay in obeying this order. So first of all I went to the house of Sir Feroz Khan Sahib. He jumped on me with great love and by weeping intensely said, "My life be sacrificed for Mirza Mahmud, who did a great favor to our family." When I asked forgiveness from him, he said, "You are my dearest older brother, for God's sake forgive me." With a great difficulty I took permission from him and soon I went to Major *Sahib*. He was also overwhelmed with the emotions of delight and thankfulness. In spite of his persistence I could not stop there because Hazoor had ordered me to report back to him. So I went straight to Hazoor and narrated everything. Hazoor was very pleased and asked me to sit beside him and said, "My order may not have been a source of happiness for you because without investigating and without knowing the reasons of being angry, I ordered you to go to your younger brothers and ask their forgiveness. The reason was that you are under my oath but with Sir Feroz Khan and Major Sardar Khan I have only social relations. They are not bound to my command but you are bound to it and there is *Hadith* too. It is he who is the first one to conciliate with his angry brother, he will go to Paradise five years earlier."

These are metaphorical words but in any case according to this *Hadith* narrated thousand years earlier you will go to Paradise. Think over it again how beneficial and profitable this bargain is. Respected Hafiz Abdul Haleem, Missionary of the Community, who writes in Al-Fazl by the name of Ibn e Karim , narrated an event like this, "A well-off and sincere family lived in a part of our town. One day I frankly said to them, that different kinds of blessings and bounties are available to your family, in my view, behind it, there is a reward for the construction of a Mosque. He said, there is no doubt in it but something more important behind these blessings is also there, and that is the obedience to the *Khalifa's* command and connection with the system of *Jama'at*, and for this it is a wonderful example .He said it is about the days of the third *Khilafat* when we used to live in *Darul Rehmat.* A conflict about the house was going on with our relatives. When this matter went too far, Hadhrat Khalifatul Masih III[rh] sent a message to our father, "I order you to vacate this house immediately". So when he heard the order of the *Khalifa* of the time, he immediately vacated the house. Along with his children and goods he left the house. Apparently there was no destination and no lodging. He saw an uninhabited house, of which doors were wide open. So helplessly he put his goods there.

When the owner of this house came to know this, she came and started quarrelling with our father as to why he had entered into her house without her permission. My father told her all the details and said, the reason for this is that it was the order of the *Khalifa* of the time to vacate my house immediately. So when I heard this order I took my wife, children and goods and left the house and by looking at this house as an empty house we have stopped here for a while. Do not worry we will give you its rent and soon we will have some other arrangement. When this woman came to know this fact, she happily agreed to give the house on rent. After a few months due to Hadhrat Khalifatul Masih III's[rh] special affection, a plot was allotted to him in *Darul Garbi* South. In reality behind all these bounties and prosperity, are the blessings of the submission and obeying the order of the *Khalifa* of the time. The day we left the house in distress and helplessness, actually on the same day became a step forward to our good fortune and progress. Now all we the brothers and sisters are prosperous in our own places. Our brothers and sisters are residing in foreign countries. My parents are living in Germany. (Al-Fazl 11 2007)

When the election of the fifth *Khilafat* was held in London, immediately after the election, thousands of Ahmadis showed an unusual example of submission to *Khilafat*, which was watched over MTA throughout the world. By explaining its story, Mr. Ataul Mujeeb Rashid *Sahib Imam* Fazl Mosque London writes: "When Hadhrat Khalifatul Masih IV[rh] saw the people standing in the mosque, he said to them to sit down. There was a great gathering of friends in the mosque.

The voice of Hazoor was overwhelmed with emotions and the mike was also at some distance from him. So the people who were close to him heard his voice and acted upon it immediately. I was standing exactly near the front of the mike. Suddenly an idea came to my mind that it is necessary that Hazoor's uttered words and this first address of his should be conveyed to the people immediately. So under the influence of a certain spirit I announced on the mike that Hazoor has instructed all the friends to sit down. At this time the front part of *Fazle Umar*, the compound of the mosque and the area in the vicinity, all were full to capacity with eleven thousand people, who with a passion of great devotion were coming forward to have a glance of the newly elected *Khalifa* of the world adorning the Ahmadiyya Community, but as soon as they heard his announcement, the forward steps of all of them stopped there and the gathering of more than ten thousands immediately sat down on the land.. It was just as if the ears of corn lay down on the land by the fast blowing wind. This was a very faith-inspiring view. The way in which this order of the *Khalifa* of the time was immediately obeyed with great love has refreshed the examples of the Companions of the early times and ours of this latter period . This great example of submission and devotion will always be saved in the history of Ahmadiyyat. (Tashhizul Azhan Sayed -na Masroor No. p. 95 –96)

It has always been our prominence to be always obedient to our *Imam* and to obey him even in the accomplishment of minor things. Even our enemies acknowledge it. In the auspicious era of Hadhrat Musleh Mau'ood[ra] a staunch opponent of Ahmadiyyat, Maulana Zafer Ali Khan, editor of the newspaper *Zimindar,* wrote, "Oh, *Ahrario*! Listen with open ears that you and your associates can never compete with Mirza Mahmood even up to the Day of Judgment. Mirza Mahmood has got the knowledge of the Holy Qur'an. Mirza Mahmud has got such a community, which is ready to sacrifice for him, its own life, wealth and each and every thing even on his one hint." (A Horrible Intrigue, Maulvi Mazher Ali Azher p. 195 ref. History of Ahmadiyyat vol.6 p.513 tabaa e Jadeed)

By expressing full confidence in his obedient community, Hadhrat Musleh Mau'ood[ra] while delivering a speech in an Annual Convention on March 12, 1944 said, "What kind of working entities God Almighty has blessed me with. God Almighty has blessed me with those swords, which in a split of second cut down the infidelity. God Almighty has blessed me with those hearts that on my call are ready for every kind of sacrifice. If I say to them to jump into the depths of the sea, they are ready to jump into the sea. If I say to them to fall down from the tops of the mountains, they will do so. If I order them to jump into ovens of burning fire, they will demonstrate it by jumping into them. If suicide was not forbidden in Islam, then at this time I could show you its example. If I had ordered a hundred men to die by penetrating daggers into their abdomens, those hundred men would have died by penetrating daggers in their abdomens. (Al-Fazl Feb.18 1958 p.17)

On May 28, 2010 eighty-six people in Lahore were martyred while they were fulfilling their promise to God. Then our *Imam* advised us to be patient and pray. Thousands of Ahmadis who are scattered in 195 countries of the world, showed a great example of submission. They did not take out any procession. Not a single glass was broken and the tires were not burnt. They also did not block the traffic and take revenge from anyone. Yes, the Ahmadiyya community bowed down before God Almighty and expressed its grief to Him. May God make these woes find access to the Heavens. These forces of the tears and sighs may disperse the rows of the enemies and showers of blessings may be on us Ahmadis.

As ever we should be submissive and obedient to our *Imam*. If he asks for the sacrifice of our life, then we should sacrifice our life for him. If wealth is needed, then we should present wealth .If the sacrifice of time and honor is demanded, we should present it too. In this way we should go on showing the true picture of Islam to the world, so that they should be forced to say that if today there is any flag of peace and tranquility, then that flag is only of *Khilfate Ahmadiyya,* which is established by God Almighty. Let us once again refresh the submission to our *Imam* and keep him in our hearts by saying that our minds should be ours but their control should be in your hands. The tongues should be ours but the interpretation of their words should be yours. The hearts should be ours but you should govern them.

"Oh beauty's skillful horseman, this is the heart, it is my heart but this is your land. You are the ruler of this land, so walk here and take every step proudly with great honor."

A FEW MEMORIES OF THE NEW YORK MISSION HOUSE

Maulana Muhammad Siddique Gurdaspuri, Ex-Ameer and Missionary In-Charge USA

In 1972, this humble servant returned from Sierra Leone, Western Africa. On September 23rd, 1972, I received a letter from *Vakalat-e-Tabshir* including instructions of my posting in US by Hadhrat Khalifatul Masih IIIrh. So this humble servant after obtaining visa and other necessary papers left for US on July 31st, 1973 and reached Washington DC on August 2nd, 1973. Next day, it was Friday. Chaudhary Sharif Ahmad Bajwa, Ameer and Missionary In-charge said to me, "Tomorrow is Friday. Hadrat Chau-dhary Zafrulla Khanra will also come. I will request him to lead the Prayers, but if he does not agree, then you will have to lead the Friday Prayers." I got a bit worried because of my shy nature, but remained quiet trusting in the help of God the Exalted. Hadhrat Chaudhary Zafrulla Khanra came at the time of Friday Prayers and sat on a chair on one side in Baitul Zikr. Respected Chaudhary Sharif Ahmad Bajwa approached him and requested to lead the Friday Prayers, but Chaudhary Zafrulla Khanra refused. He requested the second time, but Chaudhary Zafrulla Khanra still refused. The third time, Chaudhary Sharif Ahmad Bajwa said that he was requesting as the *Imam* Baitul Fazl Mosque Washington. Chauhdary Zafrulla Khanra instantly got up and walked towards the *mehrab* (arch where the *Imam* stands for Prayers). He delivered the sermon and gave highly valuable advice to the members of the *Jama'at.* After the sermon, this humble person was asked to lead the *salat* part of the Friday Prayers. While leading the Prayers, I recited the Chapter *Al-A'la* of the Holy Qur'an and made a minor recital error. After the *salat,* Chaudhary Zafrulla Khanra took me to one side and without drawing any attention quietly told me about my mistake. This incident clearly tells us about the high moral character of Chaudhary Zafrulla Khanra as he showed his example by pointing out my mistake without embarrassing me in front of others. There is no doubt that where Chaudhary Zafrulla Khan enjoyed a lofty religious and worldly status, at the same time he had a high moral character.

A few days later, Chaudhary Sharif Ahmad informed me that I was appointed missionary in the New York mission house. He also told me that there was no arrangement for the residence of the missionary in New York, and the mission house consisted of a rental hall. He also said that his son-in-law, Doctor Majid Ali had bought a house and dedicated it for the mission house which had all the facilities. He told me to look into both the properties and decide for myself which place was convenient for me. So, I traveled to Teaneck, New Jersey where the house was situated and spent the night there, and met the members of the *Jama'at* including Muhammad Sadiq and Bashir Ahmad who were very sincere and devoted Ahmadis. On August 10th, I led the Friday Prayers in Teaneck, and at night I went to see the New York mission house with Muhammad Sadiq. When we reached Archer Ave in Jamaica, I saw a sign, "Ahmadiyya Movement" above the sign of a restaurant. Muhammad Sadiq opened the door and we took the stairs to the second floor. The hall had furniture spread out all over the place. The hall also had a carpet and sofas, but they were in dilapidated condition. There was a small room in one corner of the hall which was full of old broken chairs and other stuff. There was a kitchen and a restroom there, but there was no arrangement for shower. For shower, one had to go outside. Sadiq Ahmad told me that this was the place where I had to stay. The Mission house was located in an African American neighborhood and it was an unsafe place. After analyzing the situation, I went back to Teaneck, and on August 12th, I went back to Washington DC. Sharif Bajwa Sahib asked me about my decision about the place of stay. I thought that though Teaneck had good facilities, but there was *no Jama'at* there, and only a few members lived there. But I was told that New York had a good number of members of *Jama'at* and they regularly went there for the Friday Prayers, and the Sunday meetings were also well attended. People from Teaneck also went there. Therefore, keeping the interest of the New York *Jama'at* in

mind, I decided to stay in New York and face the tough conditions. On August 17th, I went to Teaneck and attended the Friday Prayers. On Sunday, August 19th, the *Jama'at* meeting was to be held in New York. So, I went to New York with Muhammad Sadiq. The hall was full of local Ahmadi men, women and children. There were very few Pakistanis. Pakistanis included Abdul Majid, his family, and Abdul Samee (son of Maulvi Abdul Ghafoor Sahib. Most of the men and women had English Commentary of the Holy Qur'an with them. They were all eager to understand religious matters. So, I gave a lesson on the Holy Qur'an and told them about my appointment in New York. They were very pleased as there had not been a missionary for a long time in the New York mission house. A few American Ahmadis made speeches welcoming me with great love and affection. In the end this humble servant addressed them and asked them to bring a pure transformation within themselves. After the meeting, everyone ate the food that was prepared at people's houses. The *Jama'at* members spent almost the entire day there and offered Prayers. It was a strange display of religious love and brotherhood that greatly warmed my heart.

In the evening, everyone left and I also accompanied Muhammad Sadiq back to Teaneck. Next day, on August 20th, I told Muhammad Sadiq to drop me to stay permanently in New York.

Permanent Stay in New York

So, at night time, Muhammad Sadiq dropped me in New York and came back. As I mentioned before, the mission house consisted of a hall which did not have basic necessities. Anyway, it was me and the hall now. I felt a little scared in my heart, but then I thought that I had taken the step for the sake of God the Exalted, and He would keep me safe. I laid down on the carpet, but could not sleep. Suddenly, at 2 am in the morning, I felt someone coming up the stairs, and the person knocked on the door. When I opened the door, I found a tall African American person standing there. I felt a little afraid, and he appeared a little surprised to see me too because he was not there at the time of the Sunday meeting. He greeted me with *Salam* and introduced himself as Bashir Ahmad, and told me that he was an Ahmadi by the grace of Allah. He came inside and started talking with me. I found out that he was a taxi driver and had the keys of the mission house. He used to go to the mission house to rest after finishing his job as there had not been anyone living there for a long time. I also learned a few matters about the local *Jama'at* from him. He was happy that a missionary had finally come after a long time. Anyway, we spent the night there, and at the time of morning, we offered *Fajr* Prayers and had breakfast. Later, I told Bashir Ahmad to do *waqar-e-amal* (voluntary work). Both of us cleaned up the hall. I told Bashir Ahmad to clean the corner room, and only keep the things that could be used, and put everything else on the roadside. Later, the township truck came and took away the junk.

I found a folding-bed in the corner room which I cleaned up and set it in the hall. Both of us went to the market afterwards and bought a mattress, bed sheets, pillows, and made the bed on our return. Bashir Ahmad left afterwards and I continued the work. Before my appointment in US, I had served for 14 years in various countries of Africa including Sierra Leone and Ghana. Previously, I was of the opinion that there would be good housing and living facilities in US compared to what I had faced in Africa. But when I saw the state of the mission house which had no living quarters with it, and there was no place to take a shower and I had to go out for a shower, I was a little disappointed. Anyway, after cleaning up the hall, I rested. The next Friday was on August 14th. I prepared for the Friday Prayers and people started arriving. The people who came were mostly Americans and a few Pakistanis. The hall had a good number of people by the time of the Friday Prayers. The fervor and the love people had for Ahmadiyyat and their sincere desire to learn about Ahmadiyyat was clearly evident from their faces. In the Friday sermon, I told them about the mission of the Promised Messiah[as] and advised them to follow the teachings of Ahmadiyyat. After the Friday Prayers, people hugged each other showing the sense of brotherhood and love creating a strange feeling in my heart. After the Friday Prayers people left. This strange scene was witnessed every Friday and Sunday.

One night, I heard someone screaming and yelling outside. I looked from the window and saw that a few African Americans were hitting someone and dragging him on the street. I was a bit scared. I closed the window right away. These events were common in that neighborhood as it was mainly inhabited by African Americans. Once I went to a local store to buy something, suddenly

someone grabbed me from behind. I was scared, but I turned around and saw a young guy who was a student in our school in Sierra Leone. When he saw me, he was so pleased that he ran towards me and hugged me. He told me that his name was Jalu and he knew me from Sierra Leon, and that he used to study in the Ahmadiyya Secondary School in Bo. He was pleased to see me. I was pleased to see him too, and gave him the address of the mission house and asked him to visit me. He came on a Sunday and got introduced to other Ahmadi friends. He told us that there were other Ahmadi youths living there too who also studied in our schools. I was very pleased to find out that our schools by the grace of God the Exalted were becoming a source for the spreading of Ahmadiyyat. Especially in Sierra Leone, our educational institutions were not only providing excellent service to the country from the standpoint of worldly education, but also training the next generation from religious standpoint and promoting religious inclination in them. After their education, wherever these youth would go, they kept their relationship with the Ahmadiyya *Jama'at*. Jalu mentioned my name to his friends who were living in Harlem, which is primarily an African American neighborhood. So, one day they invited me for dinner and we talked for a long time. I invited them to visit the mission house too. While I was there, they regularly visited our mission house.

On October 18th, 1973, I was working in the hall when a police officer came up the stairs. When he started going up the stairs, people asked him the reason for coming, and told him that this was a religious place and they were good people living there. But he kept coming up without answering any question. This was strange because police usually did not come inside without telling a reason. Anyhow, he came and knocked on the door. When I opened the door, I was surprised to see a police officer there. I asked him to come in. He told me that his parents had migrated from South Africa and that he was a Muslim. His name was N. D. Ahmad (Andy Swalles, Editor). His wife was Christian and a Catholic. He told me that his duty was in that area and he was passing by when he saw the sign of Ahmadiyya Movement. So, he came to get information about the true religion. I explained him few things and introduced Ahmadiyyat to him and answered his questions. He also asked for our literature, particularly English translation of the Holy Qur'an, and promised to come again. Later, he started coming regularly to our Sunday meetings. When he was convinced of the truth of the Ahmadiyyat, he formally signed the *Bai'at* and became a member of the Jama'at. His wife who was a hardliner Catholic separated from him with two kids. Because of his association with the *Jama'at* and sincerity, we arranged his marriage with a Pakistani Ahmadi lady by the name of Bushra, who was a nurse in a hospital. Later, N.D. Ahmad visited Pakistan with her and went to Lahore and Rabwah.

This humble servant continued the training and educational work of the *Jama'at* in the hall, but I was not satisfied with the situation. I had to go to someone's house for taking a shower. Also it was not a safe neighborhood. I drew people's attention in the *Jama'at* towards buying a suitable house for the mission house with adequate facilities for the *Jama'at* as well a living quarter for the missionary. *Jama'at* took it seriously and bought a house under the name of Nurudin Al-Ghazali, a member of the *Jama'at*, at Union Street, Brooklyn. There was a mortgage on the property and the mission had to pay regular monthly mortgage payments. According to the local regulations, this was the only way. The members of the *Jama'at* performed a lot of *waqar-e-amal* (voluntary work) to make the property useable. After appropriate modifications, the basement was prepared as the meeting hall. An upstairs room was prepared for the Friday Prayers and other prayers. The upper floor was for the residence of the missionary. A separate room was prepared for the *Lajna*. The house had a kitchen and a proper bathroom with shower. This house was enough for the needs of that time.

Inauguration of the Mission House

On March 24th, 1974, Promised Messiah Day was celebrated in the mission house and it was inaugurated. Sahibzada Mirza Muzaffar Ahmad was requested to come for the inaugural from Washington DC. Sharif Ahmad Bajwa, Ameer and Missionary In-charge US mission also accompanied him and various dignitaries were also invited including Doctor Sayyad Barkat Ahmad, Indian representative to the UNO, and Dr. Khalil Ahmad Nasir, the ex-Ameer and Missionary Incharge US. Sahibada Mirza Muzaffar Ahmad said in his inaugural address

that it was a matter of happiness that Allah the Exalted had enabled the New York *Jama'at* to buy a house for the mission, and that its need had been felt for a long time. He also advised the *Jama'at* to keep the place alive with frequent visits, regular offering of prayers, and by persistent participation in other events. Chaudhary Sharif Ahmad Bajwa, Doctor Khalil Ahmad Nasir, and Sayyad Barkat Ahmad also addressed the *Jama'at.* In the end, this humble person thanked everyone and ended the event with prayers. Food was served for all the attendees. The event was very successful from every aspect. When the meeting ended and Chaudhary Zafrulla Khan[ra] was about to leave, he called me and quietly said that I introduced him as a companion of the Promised Messiah[as], and that he was a very humble and lowly human being. The companions of the Promised Messiah[as] had a very high and lofty status and that he could not be included with them. This showed his humility and meekness. In spite of the great worldly and spiritual status bestowed upon him by Allah the Exalted, he was exemplary in his humility and meekness.

This humble person stayed in that mission house for about six months. Later, I was transferred to Washington DC as *Ameer* and Missionary In-charge of US. There, I took the charge from Chaudhary Sharif Ahmad Bajwa and started working. On July 19th, 1974, Chaudhary Sharif Ahmad Bajwa left for Pakistan. Later, Masood Ahmad Jehlami was posted in the New York mission house. During the times of Shaikh Mubarak Ahmad Sahib, that mission house was sold and another mission house was bought in Queens, New York.

****

2012 HARLEM BOOK FAIR IN NEWARK, NJ

Shoeb Abulkalam, New York Jama'at

New York *Jama'at* participated in the 2012 Harlem Book Fair, in Newark, NJ. The Harlem Book Fair, billed as a large-scale, multicultural literary festival that began in New York in 1998, and has stopped in Boston, Atlanta and Philadelphia. But this is the first time the book fair was hosted at Rutgers University in Newark, NJ. This fair is known to be the most lauded and well-attended African American literary events in the United States.

There were over 80 book stalls present this year. It was a sunny day on April 28th, 2012 Saturday, where stalls were zoned outside the campus of Rutgers University. Members who joined and helped out were Mohammed Ali Shakil, Saeed Ahmed Pulok, Al Hasan Atta Sahib, Abdul Ghafoor Sahib, and Shoeb Abulkalam. Ghafoor Sahib and Al Hassan Atta Sahib tenaciously distributed literatures and pamphlets, and helped answering questions to curious attendees. There was a large crowd over 1,000 visitors and also a number of Muslims were present there. Over 200 Review of religions and Muslim Sunrise were handed out. Main books sold were Women In Islam, Islam's response to Contemporary Issues, and My book about God. There will be another Harlem book fair in the Harlem in which New York *Jama'at* will be participating on July 21st 2012, *Insha Allah.*

****

PUBLIC ANNOUNCEMENT

Ahmadiyya Muslim Medical Association will be organizing a first aid booth at the upcoming *Jalsa Salana,* USA at Harrisburg, PA. We will also provide physician consultation for the members of the community. Please contact the volunteers at the first aid booth to schedule an appointment to see a physician. Please note that we will not be writing any prescriptions except in emergency circumstances. We will also provide basic screening for blood pressure, and diabetes. Please visit the AMMA First Aid Booth to see a schedule of all services.

All members who are coming to *Jalsa,* please remember to bring all your medicines such as Inhalers, Insulin, Blood Pressure Medicines, Heart Pills etc. Please also bring your insurance cards etc. in case you have to go to hospital or a clinic.

THE INSTITUTION OF KHILAFAT IN ISLAM

Karimullah Zirvi

Establishment of Khilafat

Hadhrat Mirza Bashir Ahmad[ra] writes:

"God Almighty does everything through wisdom and farsightedness, and there is always a good reason and logic behind it. According to nature's physical laws, man has only a limited life span, but the task of reformation and training of society requires a much longer time. So, Allah has established the system of *Khilafat* after the system of prophethood. The *Khalifah* continues and carries on the task of the Prophet. The seed sown by the Prophet is protected and nurtured by the *Khalifah* till it becomes a strong and sturdy tree.

It shows that in fact *Khilafat* is an offshoot or branch of the system of prophethood, that is why the Holy Prophet[saw] says that after every Prophet the system of *Khilafat* is established."

At the death of the Holy Prophet[saw], the Muslims lost not only their Prophet but also their spiritual, religious and political leader. The Holy Prophet[saw] had not designated any successor during his own lifetime and the young Muslim community could not possibly survive without one. A leader, therefore, had to be selected who would not only be acceptable to the people but also worthy of the Holy Prophet's[saw] ideals and objectives. The choice of the Muslims fell on Hadhrat Abu Bakr[ra] who was then elected as the first *Khalifah* or Successor of the Holy Prophet[saw]. This election or nomination of leaders in the Muslim community grew into an institution called the *Khilafat* or Caliphate.

As the system of *Khilafat* is a branch of the system of prophethood, so Allah has kept the task of appointing the *Khallifah* in His own hands, just like the appointing of the Prophets is done by Him. Also Allah chooses the person who is the most eligible to become a *Khalifah*. Through the blessings of prophethood, a well trained group of pious believers comes into being during the time of the Prophet. Allah Almighty, as a blessing allows them to share the task of selecting the *Khalifah*.

In this way, Allah blesses His pious people (the *mominneen)* with the satisfaction of their obedience and cooperation with the appointed *Khalifah*. Hence, apparently it might seem that a *Khalifah* is chosen by a group of pious people, but in reality everything happens according to the Will of Allah; only His Will prevails.

That is why Allah has repeatedly said in the Holy Qur'an, that He is the One Who chooses and appoints the *Khalifah*; and to explain this point the Holy Prophet[saw] said that after him Allah and the *momin* will accept no one else but Hadhrat Abu Bakr Siddiq[ra] as the *Khalifah*.

The Promised Messiah and Mahdi[as] has also explained in his book *Al-Wasiyyat*", that on the demise of the Holy Prophet Muhammad[saw], Allah Himself chose Hadhrat Abu Bakr[ra] to support and lead the Muslims. He further said that after himself, there would be other individuals who would continue and complete the work.

The Promised Messiah and Mahdi[as] writes:

"Whosoever perseveres unto the last, witnesses this miracle, as happened at the time of Hadhrat Abu Bakr[ra] when the death of the Holy Prophet[saw] was considered to be untimely and many nomads turned apostates, and the followers of the Prophet[saw] were unnerved by deep grief. At that critical hour, Allah made Hadhrat Abu Bakr[ra] stand up firmly, thus showing His powerful hand a second time. ..."

(Risala Al-Wasiyyat, Roohani Khaza'in Vol 20, p. 5)

Khilafate Rashida

The period of the four successors of the Holy Prophet[saw], Hadhrat Abu Bakr[ra], Hadhrat 'Umar[ra], Hadhrat 'Uthman[ra], and Hadhrat 'Ali[ra], is known as the *Khilafat-e-Rashida* (The Righteous Caliphate).

The promise of *Khilafat-e-Rashida* is linked to the following four conditions which the *Ummat-e-Muslimah* must fulfill:

1. Should have strong belief (*Iman*) in the Promise of God Almighty regarding the establishment of the *Khilafat-e-Ra-shida*.
2. Should act righteously, as is desired of subjects of the *Khilafat-e-Rashida*.
3. Be willing to make all sacrifices for the establishment of the Oneness of God.
4. Under all circumstances, gives precedence to obedience to the *Khalifah* of the time, while keeping in mind the end of the proud people, which always results in disobedience and sinfulness.

The history of Islam clearly shows that as long as the *Ummat-e-Muslimah* kept taking care of the above four responsibilities, God Almighty kept providing them the blessings of the *Khilafat*. When the *Ummat -e-Muslimah* stopped fulfilling the above requirements of the *Khilafat,* obedience and righteousness disappeared, and they started fighting each other. Thus, God Almighty took away the blessings of *Khilafat* from Muslims, and a long period of unjust and cruel leadership started. However, in this age, by the Grace of God, once again through the Promised Messiah and Mahdi[as], the spiritual son of the Holy Prophet[saw], a *Jama'at* has been established, which fulfils the above four conditions of the *Khilafat-e-Rashida*. Hence, once again the institution of *Khilafat* in the tradition of *Khilafat-e-Rashida* has begun in Ahmadiyya Muslim *Jama'at* upon the demise of the Promised Messiah and Mahdi[as]. This *Khilafat* is continuation of the *Khilafat-e-Rashida*, which began more than 1400 years ago after the demise of the Holy Prophet[saw].

Hadhrat Abu Bakr Siddiq[ra] *(Period of Khilafat: 632-634 AD)*

The personal name of Hadhrat Abu Bakr[ra] was 'Abdullah, but based on his son's name, Bakr, he was known as Abu Bakr. His father was known as Abu Qahafah and his mother as Ummul Khair Salma. He was born in 572 AD in Mecca. He was a close friend of the Holy Prophet[saw]. He was the first among men to confirm the truth of the claim of the Holy Prophet[saw]. When the Holy Prophet[sa] told the *Quraish* that he had visited Jerusalem during the night the *Quraish* mocked him and mentioned it to Hadhrat Abu- Bakr[ra]. Hadhrat Abu Bakr[ra] responded, "If he says so, then it is true." This earned Hadhrat Abu Bakr[ra] the title of *Siddique* (the truthful) from the Holy Prophet[saw].

He was in the company of the Holy Prophet[saw] during his migratory journey *(Hijrah)* from Mecca to Medina. He was the only Companion of the Holy Prophet[sa] in the Cave *Thaur*, where they both took refuge during this journey. Hadhrat Abu Bakr[ra] relates,

"I was with the Holy Prophet[sa] in the cave. When I raised my head, I saw the feet of the people. I said, 'O Allah's Messenger! If some of them should look down, they will discover us.' The Holy Prophet[sa] said, 'O Abu Bakr! Be quiet. (For we are) two and Allah is the Third One of them.' " *(Sahih Bukhari, Kitab Fada'il Ashabinnabi[ra], Bab hijratun Nabi[sa] wa ashabihi[ra] ilal Madina)*

The incident is stated in the Holy Qur'an:

If you help him not, then *know that* Allah helped him even when the disbelievers drove him forth while he was one of the two when they were both in the cave, when he said to his companion, 'Grieve not, for Alla-h is with us.' Then Allah sent down His peace on him, and strengthened him with hosts which you did not see, and humbled the word of those who disbelieved. (9:40)

Following the *Hajjatul Wida'* (The Last Pilgrimage), when the Holy Prophet[saw] fell seriously ill, he instructed Hadhrat Abu Bakr[ra] to lead the daily Prayers. After the sad demise of the Holy Prophet[saw], Hadhrat Abu Bakr[ra] was elected as the first *Khalifah*. He had to deal with an extremely difficult situation which developed due to the sudden demise of the Holy Prophet[saw].

The first problem was that some of the tribes renounced Islam, simply because their tribal chiefs did not feel necessary to remain loyal to the successors of the Holy Prophet[saw]. Not only that but they started preparing to attack Medina to end the newly established institution of *Khilafat*. Hadhrat Abu Bakr[ra], after knowing their intentions, sent troops and succeeded in suppressing their rebellion.

The second major problem faced by Hadhrat Abu Bakr Siddiq[ra] was that many people refused to pay the *Zakat*, which was essential for fulfilling the needs of the Islamic state and caring of the poor. Hadhrat Abu Bakr[ra] vowed to collect *Zakat* from

everyone and took all the necessary measures to achieve this goal.

The most dangerous of all the problems was that a number of ambitious persons pretending to be prophets, started rebellion against the Islamic state. *Musailma Kadhdhab* and *Aswad Ansi,* raised large armies and captured some of the Muslim territories. Hadhrat Abu Bakr[ra] was prompt to fight back these rebellious false prophets. Despite meager resources, Allah granted him victory against the mischief mongers.

During the last days of his life, the Holy Prophet[saw] had raised an army to be sent against the Romans who had made some incursions into the Northern borders. This army was still in Medina when the Holy Prophet[saw] passed away. As Hadhrat Abu Bakr[ra] became *Khalifah*, the law and order situation within and outside the Medina became very delicate. In view of this grave danger, many Companions of the Holy Prophet[saw] advised him not to send the army against the Romans. But Hadhrat Abu Bakr[ra] replied forcefully, "What authority has the son of Abu Qahafah, to stop that which was started by the Holy Prophet[saw]". The Muslim army, under the command of Hadhrat Khalid bin Walid[ra], crushed a rebellion in Bahrain. Then the Persians were defeated, who had supported the rebels of Bahrain. The Muslim Army also defeated the Roman forces in the battles of *Ajnadan* and *Yarmuk*, and thus the whole of Syria came under the control of the Islamic state.

One of the many great achievements of his *Khilafat* was the collection of the Holy Qur'an at one place. Although the writing and arrangement of the Holy Qur'an was done under the supervision of the Holy Prophet[saw] himself, yet it was written on various pieces of skin, leaves and slates. Hadhrat Abu Bakr[ra] collected all these pieces of writings in one place, and reorganized the system of *Huffaz*, or those who committed it to memory, in a systematic way, for the preservation of the Qur'an.

Hadhrat Abu Bakr[ra] passed away on August 23, 634 AD, after remaining ill for fifteen days. He was one of ten blessed ones to whom the Holy Prophet[saw] had given the glad tidings that they had been rewarded the Paradise. He remained *Khalifah* for a little over two years.

Hadhrat Khadijah[ra] was the first one to accept the Holy Prophet[saw] as the Messenger of Allah and the religion Islam. Hadhrat 'Alii[ra], the son of Abu Talib who was just ten years old at that time, was the second and Hadhrat Zaid[ra], the son of Haritha was the third Muslim. Among the friends of the Holy Prophet[saw], Hadhrat Abu Bakr[ra] was the first to become a Muslim. Hadhrat 'Uthman[ra] embraced Islam through the preaching of his close friend, Hadhrat Abu Bakr[ra]

Two months after returning from the farewell pilgrimage, the Holy Prophet[saw] fell ill. The Prophet's[saw] Mosque (*Masjid Nabawi*) in Medina was adjacent to his residence. One day the Prophet[saw] stood by the window and looked outside at the Muslims getting ready to say *Fajr* Prayer behind Abu Bakr[ra]. The people looked at the Holy Prophet's[sa] face and waited for him to join them. He smiled at them and indicated with hand for Abu- Bakr[ra] to go ahead with the Prayer.

(A Book of Religious Knowledge, Waheed Ahmad, p. 153)

An Abyssinian slave, Bilal bin Rabah, was tortured by his master, Umayyah bin Khalaf, for accepting Islam. He was made to lie on his back on burning hot sand with a heavy stone placed on his chest. Despite the unbearable torture he suffered he remained steadfast in his belief in the Unity of God and repeatedly declared,

أَحَدٌ ، أَحَدٌ

Allah is One, Allah is One

(Usdul Ghabah, Vol. 1, p. 206)

Hadhrat Abu Bakr[ra] arranged his freedom from his master.

As-Siratun Nabawiyyah libne Hisha -m,, Vol. 1, p. 399; Usdul Ghabah, Ibn Athir, Vol. 3, p. 21 Dhikr 'Abdullah bin Uthman bin 'Amir [Abu Bakr])

Khilafat-e-Ahmadiyya

The Promised Messiah and Mahdi[as] said about *Khilafat-e-Ahmadiyya* - The Second Manifestation of the Power of God:

"... I came from God as a Manifestation of His Power. And

After I am gone there will be some other persons who will be the manifestation of the second Power (of God)."

(Al-Wasiyyat, p. 8, Published in England in December 2004 , Roohani¿ Khaza'in, Vol. 20, pp. 304-305)

The Ahmadiyya *Khilafat* is the Second Manifestation of Allah's Power and Allah has assured Ahmadi Muslims that this *Khilafat* will endure to the end of time. *Khilafat* provides unity, security and progress for the *Jama'at-e-Ahmadiyya*. No other sect in Islam has such a strong leadership, nor enjoys such unity and devotion among its followers.

Hadhrat Khalifatul Masih I[ra] *(1841-1914 AD) (Period of Khilafat: May 27, 1908-March 13, 1914 AD)*

Hadhrat Maulvi Nuruddin[ra] was the first successor to the Promised Messiah and Mahdi[as]. He was born in 1841 at Bhera, Punjab, which is now a part of Pakistan. His father's name was Ghulam Rasul and his mother's name was Nur Bakht. His lineage can be traced back to Hadhrat 'Umar ibn al-Khattab. His family, from the very beginning, had an immense love for the Holy Qur'an, which Hadhrat Maulavi Nuruddiin[ra] fully inherited. Possessing vast religious knowledge, Hadhrat Maulvi Nuruddin[ra] had a very deep understanding of the Holy Qur'an.

At the age of 25, he travelled to the cities of Mecca and Medina. There he studied *Hadith* and performed *Hajj*. He was a learned scholar of Qur'anic studies, languages and natural medicine. God has given him a miraculous healing power and his prayers were abundantly accepted. People from remote corners of India visited him for treatment. When the *Maharajah* of Kashmir heard of his fame, he appointed him as his court physician.

For the first time, Hadhrat Maulvi Nuruddin[ra] heard of Hadhrat Mirza Ghulam Ahmad[as] from a person named Sheikh Ruknuddin of District Sargodha. Soon after, he went to see Hadhrat Mirza Ghulam Ahmad[as] in Qadian, who had not yet made any proclamation about himself. Hadhrat Maulvi Nuruddin[ra], at very first sight of him, recognized the truth which he personified. Later on, as soon as he heard of Hadhrat Ahmad's[as] claim, he immediately offered to enter into a covenant with him. Hadhrat Maulvi Nuruddin[ra] was a most favorite Companion of the Promised Messiah and Mahdi[as], and was the first to enter into *Bai'at* on March 23, 1889.

In 1892, he started the construction of a large clinic in Bhera. In April 1893, the construction of his clinic was near completion. He went to Qadian on a short visit. But when the time came for him to take leave, the Promised Messiah and Mahdi[as] asked him to stay a little longer, which he complied. After two or three days, the Promised Messiah and Mahdi[as] suggested that he should ask his wife to join him in Qadian so that he should have someone to look after him. Hadhrat Maulvi Nuruddin[ra] wrote to his wife that she should come over to Qadian. So he stayed on in Qadian and never even thought of returning to Bhera. Such was his complete submission and obedience to the Promised Messiah and Mahdi[as]. He established a clinic in Qadian and started giving free treatment to the poor. He taught the Holy Qur'a-n and its commentary to the children of the Promised Messiah and Mahdi[as] and to hundreds of other students. He also completed translation of the Holy Qur'an. He was appointed President of the *Sadr Anjuman Ahmadiyya*, Qadian.

Promised Messiah and Mahdi[as] passed away on May 26, 1908 at Lahore. His body was brought to Qadian. Hadhrat Maulvi Nuruddi-in[ra] was elected *Khalifah* on May 27, 1908 and later that day, he led the funeral Prayer of the Promised Messiah and Mahdi[as].

During his *Khilafat*, from May 27, 1908 to March 13, 1914, Hadhrat Maulavi Nuuruddin[ra] established various *Jama'at* institutions, including the treasury, schools and publications. He also vigorously upheld the institution of *Khilafat* against a small minority element which wanted to undermine the *Khilafat*. He passed away on March 13, 1914 AD.

****

PAY ZAKAT

****

SOME QUOTATIONS FROM THE KHULAFA-E-RASHIDEEN

Mubasher Ahmad, Missionary Northwest

Hadhrat Abu Bakr[ra]

- When you give *Sadqa* to the poor, present it with complete humility and respect.
- You won't get wealth just by wishing for it; you won't remain young just by coloring your hair, and you won't maintain health just by taking medicines.
- Repentance of an old person is good, but repentance of a young person is far better.
- Sin committed by a young person is bad, but sin committed by an old person is far worse.
- Stop your tongue from complaining; as a consequence you shall have a life of happiness!
- Fear of God comes as much as you know, and being fearless of God in accordance with your ignorance!
- You are busy in making arrangements to live in this world, and this world is busy in making arrangements to make you depart from here.
- An advice given to Hadhrat Khalid Bin Walid[ra]: "Stay away from seeking glory and honor, the honor and glory will follow you; and remain fearless of death; you shall have then an everlasting life."
- He who keeps himself busy to work for God, God remains busy to take care of his needs.
- Unfortunate is the person who dies, but his sin continues to live after him.

Hadhrat Umar ibn al-Khattab[ra]

- Next to the faith (*Imaan*), the best thing to have is a pious wife.
- Anyone who knows to keep his secret to himself knows how to keep his survival in his own hand.
- It does not behoove a Muslim that he needs an earning but sits at home and just engages in prayer asking God to provide him money. Gold and silver do not descend upon you from the heavens.
- Three things help increase mutual love: To say *Assalamu Alaikum*, to make room for others to take a seat, and to address others in the best manner – i.e., taking his name in the best and respectful way.
- There are three types of persons: Perfect, sluggish and insignificant! Perfect is he who seeks consultation from others and thinks about it; sluggish is he who goes around doing things as he thinks fit and does not consult others; and insignificant is he who neither can think himself not takes council from others.
- God bless that person who makes me aware of my shortcomings.
- Do not believe in the good morals of someone unless you have seen how he acts when he is in anger.
- Do not believe in the strength of someone's faith (*Imaan*) in God, unless you have tested him at the time of temptation and greed.
- A person who informs you about weaknesses is your friend indeed, but one who just praises you in front of you is actually slaughtering you.
- Status in this world you earn by your wealth, but the status in the hereafter you earn by your good works.

Hadhrat Usman bin Affan[ra]

- I am amazed at that person who knows that this world is not everlasting and still inclines towards it!
- I am amazed at that person who knows that Hell is a reality, and yet commits sin!
- Sometime, to forgive a crime makes that criminal more dangerous!
- A person, who loves Allah, loves seclusion!
- This world (*Dunya*) is all that

work which is not done for the sake of the Hereafter.

- Silence is the best remedy of anger.
- It is good that the world may think you are a sinner than God may deem that you are a deceiver.
- To be crying in Paradise would be very strange, and to laugh in this world is all the more strange!
- If the intention is to motivate others, it is better to give *Sadqa* openly than to give it secretly.
- Those who crave for good clothes should not forget the cloth of the shroud; those who love grand houses should not forget the ditch of the grave, and those who relish plentiful food should not forget that one day they shall become food for worms and insects.

Hadhrat Ali[ra]

- To greet someone with a smiling face is the first act of piety.
- To think about the works of Nature is also an act of worship.
- To have full control over your habits is one of the best accomplishments.
- The wise make themselves lowly and gain heights, but the foolish work to enhance their status and fall down.
- The ability of a wise person is hidden under his tongue.
- Speaking the truth is fearful, but it is the way to salvation; telling lies may bring some content, but it leads to destruction.
- Poor is he who has no friend.
- To be quick in forgiveness is a great nobility; and to be quick in taking revenge is the worst form of meanness.
- To become impatient does not change the destiny fixed by God, but it surely takes away the merits of good works.
- Knowledge is better than wealth: Your knowledge protects you and you protect your wealth.

[Note: These quotations are taken and translated from an Urdu book entitled *"Makhzan-e-Ikhlaq"* published in 1958 (15th Edition) by Kitabistan, Urdu Bazar, Lahore, Pakistan.]

****

HADITH

Hadhrat 'Ali[ra] relates that I said: "O Messenger[saw] of Allah! What should we do if in your absence, we come across a matter that is neither explained in the Holy Qur'an nor found in your explanation?" He[saw] said: 'Gather the pious people from among my followers and let them carry out deliberations among themselves. Do not decide based on one (person's) opinion.' "

(Durri Manthur, p 10/6, i'lamul muqi'in, p 54/1 libini Qayyim)

****

BIRTH ANNOUNCEMENTS AND REQUEST FOR PRAYERS

Zeeshan Virk (Engr)and Dr. Effett Sonya Virk of Milwaukee *Jama'at* were blessed with a daughter Inaya Tahani on March 17, 2012. The new born is grand-daughter of Zakaria Virk, Canada and Mian Lutful Mannan Sahib, USA.

Members are requested to pray for her long life and that may Allah make Inaya a source of happiness for all the relatives, a true servant of Islam and a good *Muslima*. Ameen

Zakaria Virk, Canada

******

Alhamdolillah God Almighty has granted us a baby girl. Beloved *Hazoor-e-Anwar* has given her the name, Jaziba Manshad and she is a *Waqfe Nau* child. Please remember her and all other family members in your prayers.

Manshad Ahmad
Louisville, KY

****

SUPPORT HUMANITY FIRST

****

JAMA'AT AHMADIYYA AND PAKISTAN

Shahid Pervaiz, Canada

In absolute impartiality and in utmost fairness to all who endeavored for the freedom of the Indian Sub-Continent; the ending of the British rule and the creation of Pakistan would not have become possible as early as 1947 – if *Jama'at Ahmadiyya* had not done what it did.

The story begins long before; back in 1906 when the All India Muslim League (AIML) was established and Maulvi Muhammad Ali Sahib participated as a founding member in the inception of the Muslim League in Punjab after seeking the permission of Hadhrat Masih Mau'ood[as]

The leadership of the All India National Congress (AINC) was experienced and smart enough to understand the tone of the coming days and thus became willing to;

Either, Take the lead on any important occurrence,

Or, Trigger any incidence of public concern,

That could potentially attract the public popularity for AINC.

Foremost examples are that of:

- 1919 - 1924 AD - Khilafat Movement; Wherein Mr. Ghandi took the lead to protect the Muslim Ottoman Caliphate and prompted the Indian Muslims to "Quit India" – as a result of that the Indian census of Muslims was reduced and the demography tilted adversely.
- 1919 AD – *Jamiat Ulama Hind*; the predominantly major body of the *Ulama* of Deobindi belief was established in November 1919 and officially declared its policy to fight for the Freedom of India in support of AINC.
- 1922 – 1923 AD – *Shudhi Tehrik:* Wherein the Malkana Muslims dwelling around Agra and in the UP villages were persuaded to revoke their Muslim belief.
- 1928 AD – The Nehru Report: Mr. Moti Lal Nehru suggested the outline for future constitution of India; rejecting the 14 points of Mr. Jinnah about the electoral rights of Indian Muslims. (1929)
- 1930 AD – Mr. M. A. Jinnah: Decided to stay in London UK after participating in the round table conference.

==========

With this much in the background, comes the historic roe of Hadhrat Mirza Bashirud Din Mahmood Ahmad, the 2nd Caliph of *Jama'at Ahmadiyya:-*

1. He held public meetings and parlays with political leaders to make the Indian Muslims aware of the risks in quitting India at the instigation of the AINC.
2. He chose to fight for the freedom of India in support of AIML.
3. He deputed scores of his Missionaries and Volunteers to live in UP and enlighten the Malkana Muslims about Islamic Teachings and help them take an informed decision for NOT Quitting Islam. (1923)
4. He published his historically Famous "Review of Nehru Report"; which became the book of political wisdom for AIML in the years to come. (1928)
5. He approached Mr. M. A. Jinnah in London UK through one of his missionaries (*Maulana* Abdul Rahim Dard Sahib) to persuade him to return to India and lead the politics of Indian Muslims. (1934)

   That is how Mr. Jinnah made his formal announcement in London to return to India – 1934.
6. He accepted to chair the All India Kashmir Committee – 1931; wherein he demanded restoration of civil rights for the Kashmiri Muslims and formulated the principles of the Kashmir liberation movement.

   "History of Ahmadiyyat in Kashmir" – an official publication of the *Jama'at* has enough to tell its reader as how various factions struggled to jeopardise the cause of Kashmiri liberation.
7. He accorded his guidance to defend the Muslim cause in the murder trial of Raj Pal, the publisher of the infamous book "*Rangila Rasool*". (1927)

He promulgated a series of public

meetings to discuss the Life of Hadhrat Muhammad[saw] – to emphesize to the people to understand the peaceful teachings of Islam and to live in harmony with other religions. (1928)

8. He supported his disciples:-

   Syed Dilawar Shah Sahib – the Publisher/Editor of Muslim Out Look Lahore for writing a bold review of the High Court's judgement in the trial of *Maulvi* Elim Din.

   The editorial was considered contemptuous and another trial was suo-moto initiated against Shah Sahib.

   Sir Muhammad Zafrulla Khan[ra] – in leading he Lahore High Court bar members to arrange appropriate representation in defense of the case and the Muslim cause.

9. He mentored his disciple Sir Muhammad Zafrulla Khan[ra] who was the elected (sitting) President of AIML – 1931 to pronounce the guiding principles for the freedom of the Indian sub-continent and the future Muslim home land.

10. He declared AIML to be the sole political representative of Indian Muslims.

11. He sent his emissary to Nawabzada Sir Malik Khizar Hayat Khan Tiwana to relinquish his premiership of Punjab in favor of AIML.

12. He distributed (free) the single largest stock of wheat to the Muslims migrating to Pakistan.

13. He designated his private aircraft to fly Mr. M. M. Ahmad to Lahore to join the pioneer administrators like Chaudhry Muhammad Ali Sahib (ex Prime Minister of Pakistan), Khawaja Abdul Rahim Sahib (father of Khawaja Tariq Rahim – ex Governor of Punjab) and Sheikh Manzoor Elahi Sahib to set up the new country's administrative structure.

14. He migrated to Pakistan and organized his camp office / residence at Rattan Bagh, Lahore; from where he delivered his historically landmark sermons; providing the foremost guidance to the newly established state for its appropriate governance and its relations with neighbour states and other nations of the world.

15. He personally supervised the preparation of the Muslim case for the Boundary Commission. (July 1947)

    In the minimum given time by the commission, he arranged the transportation of reference books' between Delhi and Lahore (on relay sprints – both ways) in motorbikes' side cars, steered by young Ahmadi boys.

16. He helped install the first "Government-in-exile" for Azaz Jammu and Kashmir.

    Head of that Government was Mr. Ghulam Nabi Gilkar (an Ahmadi). (October 1947)

17. He deputed his personal aircraft to transport the AJK government in exile (amidst a huge flooding and breakage of the GT road) from Lahore to Rahwali Cantt. (today's Gujranwala Cantt). From where they traveled by road to Bhimbher.

18. He presented a Battalion of Ahmadi Youth – Furqan Battalion - (including his own sons and nephews) to the Pakistani Army to fight and defend the Azad Kashmir front lines. (1948)

19. He donated his personal aircraft to Pakistan Air Force; that became the very first Foundation of PAF.

    (the plane used to sit in the National PAF Museum Peshawar until 1972)

20. He closely followed the liberation movements in other Islamic countries (then colonies) and successfully guided them to their independent status and fostered their relations with Pakistan.

21. He pioneered the Afro-Asian Muslim brotherhood campaigns in 1930s; which later on (politically – and with his consent) became the Afro-Asian Solidarity Movement (headed by late Mian Abdul Bari Sahib of Punjab Muslim League) in 1952 and still later on was taken over by Pandit Jawar Lal Nehru of India, Marshal Tito of Yuguslavia and Jamal Abdul Nasir of Egypt in 1960s under the new nomenclature of "Non-Aligned Movement".

22. He encouraged his young disciples to excel in education and skills and join Pakistan's civil and military cadres to help build the country.
    Scores of them obeyed his command and served the country with unmatched zeal.

    Look at some of the names;

Lt. General Iftikhar Janjua, Maj. General Nazir Ahmad, Maj. General Nasir Ahmad, Lt. General Abdul Ali Malik, Lt. General Akhtar Malik, M.M. Ahmad – ICS, and so many others.

Is there any other (one) leader and his followers, who have contributed even a fraction when compared to what *Jama'at Ahmadiyya* and its Imam did for Pakistan and the Muslim Cause?

The story does not end here:—

All the Caliphs of Ahmadiyyat by the paramount Grace of Allah have (to this very day) selflessly awarded the most sincere advice, the best possible guidance and the most pragmatic resource to Pakistan, its people on one hand and the Muslims all around the globe, on the other.

Allah may very graciously bless the Ahmadiyya *Khilafat* and extend its benevolence to us and our next generations next – and – may the guide the people of the world in understanding the True Islam and the sincere services of the *Ahmadiyya Jama'at* towards Global Peace. *Ameen.*

****

SUPPORT HUMANITY FIRST WITH MONETARY DONATIONS

****

HADHRAT 'UMAR[ra] ACCEPTS ISLAM

Continuous propaganda against the Holy Prophet[saw] and Islam had created hatred for Islam in the minds of some people in Mecca which included Hadhrat 'Umar[ra]. In his mind the hatred to the new religion had developed to such an extent that he once went with the intention to kill the Holy Prophet[saw]. On the way someone told Hadhrat 'Umar[ra] that first he should worry about his sister (Fatimah, the daughter of Al-Khattab) and her husband (Sa'id ibn Zaid) who had accepted Islam. He was enraged to hear this and went straight to his sister's house. When he approached the house he heard the sound of recitation of the Holy Qur'an coming from the house. Hadhrat 'Umar[ra] entered the house without permission. He was furious and started hitting his brother-in-law, and accidentally injured his sister when she tried to protect her husband. Seeing blood flowing from injuries to his sister he mellowed and asked to see the sheets from which they were reciting the Holy Qur'an. His sister told him to clean himself before he could see the sheets. Hadhrat 'Umar[ra] cleaned himself and was given the sheets. He read the following verses of the Holy Qur'an:

Verily, I am Allah; there is no God beside Me. So serve Me, and observe Prayer for My remembrance. Surely, the Hour will come; I may reveal it, that every soul may be recompensed for its endeavor. So let not him who believes not therein and follows his own evil inclinations, turn you away therefrom, lest you perish. (20:15-17)

Hadhrat 'Umar[ra] was moved by the depth of the contents of the verses of the Holy Qur'an and decided to accept Islam. He told them to take him to the Holy Prophet[saw] so that he could accept Islam. Hadhrat 'Umar[ra] was led to Arqam's[ra] house where the Holy Prophet[saw] was staying at that time. The Holy Prophet[saw] came to the gate of the house to welcome Hadhrat 'Umar[ra] and asked him about his intentions. Hadhrat 'Umar[ra] told him of his desire to accept Islam. The Holy Prophet[saw] was pleased to hear about his intention. Hadhrat 'Umar's[ra] acceptance of Islam strengthened the will of the Muslims.

When the Holy Prophet[saw] started to deliver the message of Islam in Mecca, two chiefs of Mecca, 'Amr bin Hisham (Abu Jahl) and 'Umar bin Khattab, were the most dangerous opponents of Islam and the Holy Prophet[saw]. The Holy Prophet[saw] prayed to God Almighty, "O Allah, grant strength and respect to Islam through either one of the two, 'Amr bin Hisham (Abu Jahl) or 'Umar bin Khattab (whosoever You like)."

(As-Siratun Nabawiyyah libne Hisham, Urdu, Translation by 'Abdul Jalil Siddiqi, Vol. 1, p. 379, I'tiqad Pulishing House, Delhi, India; Jami' Tirmidhi, Kitabul Mana-qib, Bab 'Umar bin Khattab[ra])

FIRM RESOLVE

Saliha Malik, Sadr Lajna Imaillah USA

اَشْهَدُ اَنْ لاَّ اِلٰهَ اِلاَّ اللّٰهُ وَحْدَهٗ لاَ شَرِيْكَ لَهٗ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian (Bani Isra'il 17:66)

In the Holy Qur'an there is a dramatic dialogue between Allah and *Iblis* when *Iblis* refuses to submit to Adam. He says words to the effect, "What are you thinking? How can this person - meaning Hadhrat Adam[as], who Allah had made His *Khalifa* - be my superior? I'll not serve him." And not only does he refuse to serve him but he also says:

"I will most surely bring his descendants under my sway except a few." (Bani Isra'il 17:63)

It is helpful to note here that the long commentary (2:35) explains the character of *Iblis*; that he represents - arrogance, pride, rebellion, disobedience... He became the leader of the forces of evil. Whereas the word Satan is used more generally about any evil or harmful being or thing, an enemy to truth, anything or any one that turns a person from his intention or course. He himself is far from truth but also turns others away from it. Therefore, *Iblis*, his offspring and all his cohorts are all Satans. *Iblis* refuses to submit and Allah rejects him and *Iblis* says:

"I will most surely bring his descendants under my sway except a few." (Bani Isra'il 17:63)

Allah replies: "Get out!" and go ahead, do your worst:

'And entice whomsoever of them thou canst, with thy voice, and urge against them thy horsemen and thy footmen and be their partner in wealth, and children, and make promises to them.'

As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian (Bani Isra'il 17:65 & 66)

In these days we see that Satan has slipped in through every avenue to distract people from their true purpose, and the world at large is caught in his grip. As Promised Messiah[as] declares in *'How to Be Free From Sin'*:

"...the remarkable material progress of the current age has been more than counter balanced by its deplorable spiritual decline, to the extent that souls of men have lost their ability even to grasp obvious truths."

We can see the disturbing trend, which has intensified over the last ten years with the miraculous advancement of technology and the Internet, with all its accoutrements. Though there are undoubtedly advantages in these things, which we use to our benefit, nevertheless Satan has crept in through our keyholes and occupied our homes and our minds and the minds of our children. It is easy to fall into the trap of being very superficial in our spiritual practice, which makes us lose interest in our journey of coming close to Allah. That is unless we earnestly declare our selves to be Allah's servant.

As to My servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian (Bani Isra'il 17:66)

Allah has made every provision against the attacks of Satan – He has sent His Holy Qur'an, and His Messengers, and His Beloved Muhammad Mustafa[saw], the benevolent. And Allah has sent the Imam of the Latter Days, to whom we have pledged allegiance. And Allah has made it incumbent upon Him Self to guide those who beseech Him for guidance.

However, sad to say, none of that will do us any good unless we realize that we will not withstand the onslaught of Satan until we have made a firm covenant to withstand him. For keep in mind that he especially comes when he sees in someone the wish to increase in piety. In Surah Al Imran verse 143, Allah explains the subject further:

"Do you suppose that you will enter Heaven while Allah has not yet distinguished those of you that strive in the way of Allah and has not yet distinguished the steadfast?" 3: 143

It is clear that it is Allah's plan for His servants to pass through the struggle against Satan so that by that means they will reform themselves and change their base metal into gold, and so that Allah will know their wish to be close to Him was true. The

Promised Messiah[as], who came only to enliven the true teachings of the Holy Prophet[saw] has explained to us to keep ourselves firm on three principles in order to succeed in our struggle. Firstly it is important to make a plan.

"In order to achieve this objective, one should plan as much as possible, and one should not leave any stone unturned in this mission. Remember, such planning is also a hidden act of worship—do not look down upon it... The people who do not plan and prepare for avoiding evil are as if they are accepting evil. And because of this, Allah also moves away from them." (Khutba 8/1/04, Ahmadiyya System of Wasiyyat).

The second method is in prayer. Our beloved *Imam*[as] and our beloved Hazoor[aba] have so lovingly taught us the essence and the beauty of prayer. We cannot say we have raised our children to love Allah until we see them choosing for themselves this extraordinary, powerful communion with Allah, seeking forgiveness and declaring their love for Him through prayer. We want to know that at every step, at every decision and at every difficulty...

They fall down on their faces weeping, and it increases humility in them. (Bani Isra'il 17: 110)

How will they do that unless we ourselves establish this kind of meaningful prayer in our selves? Heart felt prayer and filling our homes with the love for Holy Qur'an are the true, invaluable gifts of worship to pass on to our children. The Promised Messiah[as] has warned us: "Be alert all the time and do not take a single step contrary to Divine teaching and the guidance of the Qur'an. I tell you truly that anyone who evades the least one of the 700 commandments of the Qur'an, shuts upon himself the door of salvation." (Our Teaching, Khutba 12/16/11)

The third principle given to us for success in our spiritual journey, the Promised Messiah explains is to 'stay with the righteous people. There is a unique influence of the companionship in faithfulness of such people, which impacts others and helps in eradicating their weaknesses." (Ahmadiyya System of Wasiyyat, 8/1/04)

A beautiful example of what is meant by Allah's righteous people is in the powerful prayer that Hadhrat Musleh Mau'ood[rz] prayed for his children, which Hazoor included in his *Khutba* on A Tribute to Sahibzadi Amatul Naseer Sahiba, (11/18/11) who was a lovely example of the kind of company we should seek to keep and to emulate. I have selected some excerpts from that prayer for us to reflect upon. At the end Hazoor prayed that this prayer be fulfilled on every Ahmadi. May Allah make it so:

'O my Lord, I entrust my other children to You as well
May they be birds of Your Paradise...
Stars in the sky that guide those lost in gloom...
May they be trees of love, the fruits of which are completely devoid of the bitterness of malice and jealousy
Those who endure difficulty but give comfort to others
May they have great courage and noble morals
May their food table be open for all
May they neither be niggardly nor wasteful
O my Guide, may they be preachers of religion...
Those who revive morals and relight the faded paths of *Taqwa*
Champions of the Holy Prophet,[saw]
True and ardent devotees, the fervor of whose love never fades.
O my Master, may they be Your slaves, only Your slaves...
May they be most humble in Your presence.
O my Living, Self-Subsisting and All-Sustaining God, may they, their children and the children of their children be Your trust in this world, which Satan cannot breach...
May they be Your property that none can steal.
May they be the cornerstone for the building of Your religion which no builder or architect can reject.
O Living, Self-Subsisting and All-Sustaining God, may they be Your bugle, which You sound to gather Your people.
May they be Yours and You be theirs so much so that each one of them cries out at this oneness:
I have become You, and You me,
I am the body, You the Soul...

Khutba 11/18/11

My dear sisters, in order to fully engage in our spiritual journey, and be ready to struggle against the pulls and distractions all around us and the difficulties we will have to face; so that we can experience the true life with Allah and be counted amongst the community of the Promised Messiah[as], we need courage and firm resolve. Promised Messiah[as] says:

"Do not fear the curses the world might heap on you for they melt in the air like smoke, they cannot

turn day into night. What you should be afraid of is the curse that comes from God, which totally uproots from both worlds, those on whom it falls. You cannot save yourself with hypocrisy and pretence, because thy God who is your Lord can see to the inner most depths of your being. How then can you hope to deceive Him? Therefore strengthen yourself and cleanse yourself to become pure and precious without a particle of dross anywhere in your being, for if there be such it will take away your light." (Our Teaching)

In closing I like to tell the story of Hadhrat Maulana Noorud Din[ra]. He showed us how to be strong in our commitment: Hadhrat Maulana Noorud Din[ra] took permission from Promised Messiah[as] to administer to a patient some distance away from Qadian. The Promised Messiah[as] granted him permission but apparently somewhat casually said to him, *"But be back here by Fajr time"*. As Maulana Noorud Din[ra] began his return journey after tending to the patient, the weather turned bad with heavy torrential rain. He was traveling by horse and cart and with the heavy rains the road became thick mud. A wheel came off the cart. He proceeded to walk now that his cart was disabled. But in the thick mud his shoes were lost. Nevertheless he continued to walk so that he could 'be back by *Fajr* time.' His feet were cut and bleeding and he had to walk all through the night in the inclement weather. He did arrive at the time of *Fajr*. When Promised Messiah[as] came to lead the Fajr Prayer, before he started he said: Is Noorud Din here? Maulana Noorudeen simply answered: ***I AM HERE, HAZOOR***

With such resolve as this, Satan would have no power over us.

QUARTERLY TABLIGH ACTIVITIES REPORT

Bashir Uddin Mehmud, President, Fitchburg Jama'at

By the grace of Allah Fitchburg *Jama'at* members have distributed more than 300 hundred flyers (Muslims for peace, Muslims for Loyality, Ahmadiyya Muslim community, *Jihad*, Introduction to Islam).

- The bill board "MUSLIMS FOR PEACE" is still on the local bus from the last 10 months, basically it was supposed to be for only 3 months.
- I with Sec *Tabligh* and local *Lajna's Ta'alim* Sec, attend monthly meetings of social service representatives in a the Hospital. In the February meeting we met with a state Senator, as she was a keynote speaker, & introduced our community & gave her an open invitation. She promised to come if invited depending upon her schedule.
- Our MTA varities program is running regularly on local access TV every week.
- We had three general meetings. In January the topic was:

  "THe COMPANIONS OF THE PROMISED MESSIAH"
  In February the topic was:
  MUSLEH MAU'OOD
  In Mar the topic was: "THE PROMISED MESSIAH"

- Our members have 20 one on one contacts.
- I forward the Bangla desk to 7 or 8 Non Ahmadi Bengalis. All of then call me Uncle.
- Our *Jama'at's* General Sec & Sec *Tabligh of* local *Lajna* were invited to an Interfaith prayer event in Merimack college in Andover, Mass. and introduced the comunity by distributing flyers & conversation with many individuals.
- Since our center called Masjid Baitul Zikr is located at Main Street Fitchburg & we are the only one in the area so on every Jumu'ah we have 2 or 3 non Ahmadi visitors. They include Arab, Turkish, and African American.
- We have sponsored a local elementary school. Our local *Qaid Khuddam-ul-Ahmadiyya* with *Khuddam* & 5 or 6 non-Ahmadies play in the school gymnasium on every Friday afternoon. I had a talk with the Principal & asked if we could use their Gym and she agreed.

****

ISLAM AND THE ABOLISHING OF SLAVERY

Mansura Bashir Minhas (Miami, FL)

CNN recently examined how religion has been used to promote slavery (*The CNN documentary 'Slavery's Last Stronghold' aired on CNN International TV March 29, 30, 31 and April 22).* This is how John Blake starts a discussion about the documentary on the CNN belief blog (http:religion.blogs.cnn.com/2012/03/29/how-religion-has-been-used-to-promote-slavery/)

Which revered religious figure - Moses, Jesus, or the Prophet Muhammad - spoke out boldly and unambiguously against slavery? Answer: None of them.

He goes on to contend that one of these men owned slaves, another created laws to regulate - but not ban – slavery. The third's chief spokesman even ordered slaves to obey their masters.

To place the onus of this blatant generalization solely on Mr. Blake will be somewhat unfair. Those who possess some knowledge of religion can understandably comprehend this as a consequence of ignoring the context and the historical perspective, which has become a norm in similar discussions about religion in general and Islam in particular.

As human intellect continued to progress over centuries, God sent reformers and Prophets to different races and territories to improve the moral and social state of man. However, as man became more aware and achieved the highest level of intellect, there was a need for a perfect and complete religion. This need culminated in the form of the religion of Islam, which was to be source of guidance for times to come. Thus, to contend that Islam promoted slavery- one of the greatest vices in human society is disingenuous.

Humans have long struggled for power and control over resources. Slavery allowed a stronghold on resources and minimized competition. It is imperative to look into this subject in light of the appropriate historical context and examine the facts in Islamic history objectively. The roots of slavery in ancient times were laid down by wars. It was common practice for the victors to hold enemies as slaves and employ their labor. Over a period of time, this became an economic necessity as hostages of war contributed towards the operational needs of societies. In order to keep a stronghold on free access to (virtually free) labor, stringent measures were adopted to keep the slaves in bondage. At the time of the advent of Islam, this was common practice in the various nations of the time, including Arabia. Students of Islamic history are aware of the harsh treatment meted out to slaves at the hands of the leaders of the tribes in Arabia.

One of the earliest teachings of Islam, right after Holy Prophet Muhammad[saw] declared prophet hood, was to treat slaves with affection and care. One of the earliest Qur'anic revelations pertains to the virtues of freeing slaves: *(Al-Balad- verses13, 14)*

وَمَآ أَدْرَىٰكَ مَا ٱلْعَقَبَةُ ۝ فَكُّ رَقَبَةٍ ۝

And what should make thee know what the ascent is? *It is* the freeing of a slave. (90:13-14)

As the message of Islam continued to spread, the position of slaves became stronger as more awareness was created about their rights. Hadhrat Muhammad[saw] did not suffice with the instructions on better treatment of slaves; rather he laid down principles that were geared towards countering and abolishing the unjust and inhumane practice of slavery forever. Not only did Hadhat Muhammad[saw] improve the conditions of slaves, he undertook concrete measures that would ultimately eliminate slavery. Many Qur'anic verses and *Ahadith* clearly support this. The egalitarian spirit of Islam lured the weak segments of the society, who were at the forefront to embrace this new faith that intrinsically guaranteed them basic human rights. The ultimate aim of these teachings was to gradually bring these beleaguered elements of the society at par with others and restore their confidence to a level so that they could one day integrate in the society.

Hadhrat Muhammad[saw] not only treated slaves with utmost affection; his real motive was geared towards ultimately granting them freedom.

Abu Huraira[ra] narrates that the Holy Prophet[saw] said, "If a Muslim frees a slave, Allah will protect him

from Hell'. *(Bukhari)*

In an effort to guarantee freedom to slaves, the Holy Prophet[saw] ensured that the freed slaves were not left to tend for themselves; rather he created a fraternity to inculcate the spirit of brotherhood between the owner and the slave, to the extent that they could even partake in each other's inheritance.

The freed slaves had access to further advancement. They were even appointed as leaders. When someone objected to Osama bin Zaid's appointment as a leader, the Holy Prophet [saw] replied: "You disagree with Osama being appointed a leader and before you had issues with his father Zaid's leadership too. But just as Zaid was worthy of it and my dearest, similarly Osama is capable of leadership and is one of my dearest people" *(Bukhari)*

After the Holy Prophet[saw] passed away, his successors also made exemplary efforts towards the cause of freeing slaves. Hadhrat Bilal[ra] was one of the earliest slaves to accept Islam. His status was highly esteemed due to his piety and Hadhrat Umar[ra], the second *Khalifa* of Islam, would often say about him that, 'He is our leader'.

It is important to examine the reason why Islam did not preach the freeing of all slaves from the very onset and why a gradual approach was adopted. The gradual rehabilitation was deliberate and mandated by the circumstances. Abolishing slavery in a hasty manner would have disrupted the normal course of the society and resulted in chaos. The gradual approach was the most viable solution. Otherwise, if millions of slaves had been freed instantaneously, they would have become a huge burden to the society, in the absence of a viable setup to support them. The Holy Prophet[saw] was a true reformer and his strategy was pragmatic and geared towards long term benefits.

The wisdom of this approach becomes apparent when contrasted with other great movements in the world that sought to abolish slavery. Abraham Lincoln, the 16th President of the United States is revered and credited for abolishing slavery. As one of the greatest presidents, he led the country through the Civil War. The Emancipation Proclamation in 1863 led to the Thirteenth Amendment of the United States Constitution which officially outlawed slavery. The Declaration of Independence adopted by the Congress earlier in 1776 read *"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."* Unfortunately, the slaves were denied these undisputable rights for almost nine decades.

The 13th Amendment outlawed slavery in its unadulterated form, but tensions continued to simmer between the races. Slavery was banished but Jim Crow Laws were very much in effect from 1876 to 1965. These were harsh racial segregation laws enacted on state and federal levels. So a greater iniquity (slavery) was merely replaced by a minor one (Jim Crow laws). The African American Civil Rights Movement (1955-1968) sought to end racial discrimination. Jim Crow laws might be history now, but their remnants persist. Racial equality remains a work-in-progress.

In the aftermath of the Treyvon Martin tragedy, the issue of race relations has gained center stage. Unfortunately, stereotypes and prejudices are ever present. Preconceived notions and biased mindsets about different races still exist. The African American community is openly laying out its grievances. The fact that a Black man is the President of the country is not enough. Many hurdles have been crossed, yet there exists a dire need for greater reformation; both in societal mindsets and cultural adjustments.

One of the prime reasons that race relations never reached an ideal status and we are still talking about its inadequacies, 150 years since the Emancipation Proclamation, is due to the manner in which slavery was abolished. President Abraham Lincoln's intentions were clear, focused and sincere. The Emancipation Proclamation officially outlawed slavery, yet its remnants lingered on. Even though millions of slaves were freed, the important question is whether that physical freedom was enough? Indeed, not. Had it been a gradual process, with a steady integration, we would have been witnessing greater racial harmony today. Despite the heroic efforts of President Lincoln, African Americans had to wait yet another 100 year and brave the Civil Rights movement to garner their basic human rights.

This brings us back to the Islamic guidelines with regards to slavery, which tackles this vice pragmatically. The wisdom behind them becomes apparent; they counter this vice by gradually laying the foundations of a

society, by fostering love and nurturing brotherhood between the masters and the newly freed slaves. This quest remains unparalleled in human history. As there is more reckoning of issues of race in America, Islamic teachings can serve as guide posts to chart out the future course.

Islamic history is replete with examples of leaders who were once slaves. The slave dynasty in India (the *Mamluks*) boasts its Muslim roots. Unfortunately, Muslims also reverted to slavery when they shed the golden rules and returned to the inhumane practices of their ancient predecessors. Coming back to the initial contention of John Blake, it is sufficient to say that had he picked up, books of *Ahadith* or read the Qur'an with an open and clear mind, he would have refrained from his sweeping generalization. The issue of slavery was so crucial to the Prophet of Islam[saw] that even on his death bed (right before he passed away), his last uttered words were 'Oh Muslims! My last advice to you is that do not forget my teachings about Prayers and slaves'. *(Ibne Maja)* Hadhrat Muhammad[saw] was committed to eradicating slavery and his last words reiterate the extent of his dedication. He was the truest friend of slaves and the greatest humanitarian the world ever had. May Allah enable the world to reap benefit from the wisdom of this great Prophet (peace be upon him) and follow his prime example.

References

The Life & Character of the Seal of Prophets[saw] by Hadhrat Mirza Bashir Ahmad M.A.

http:religion.blogs.cnn.com/2012/03/29/how-religion-has-been-used-to-promote-slavery/

TABLIGH REPORT FOR MARCH 17 – APRIL 14, 2012

Mirza Mahmood Ahmad, Tabligh Sec., Columbus Jama'at

During this period Hasan Mirza's letter was published in a newspaper of Wisconsin.

I approached a medical doctor and introduced myself to him and our community and on his interest presented him the book of the Promised Messiah[as] 'The Philosophy of the Teachings of Islam'.

At another time I showed a picture of the Promised Messiah[as] to another medical doctor, and gave him the introduction of the Ahmadiyya Muslim Community presenting him our business card.

On one Saturday Sohaib Awan - one of our *Khuddam* Coordinators for *Tabligh*, called for flyer distribution and 2 *Ansar*, 4 *Khuddam* and 3 *Atfal* participated and 'Muslims for Peace' were distributed door to door to 100 residents of the City of Pickerington.

The business cards were given to 15 individuals at different occasions introducing them the Ahmadiyya Community.

This humble one continued to attend the meetings of a group in Worthington on every Friday morning. Every time I gave new information to the group about Islam for which the members of the group were appreciated. 15 – 25 members are usually present there.

A gift of the Holy Qur'an with short commentary was given to the Friday group of Worthington.

Last Friday the invitation for the *Khilafat* Day Program (May 20th, 11 am) was extended to the whole group. Some people showed an interest to attend.

Yesterday a Seventh Day Adventist's church was visited in Worthington on the invitation of its pastor. The pastor was given an introduction of our community and some leaflets. The pastor mentioned that he received and read my presentation about the advent of the Messiah of the Latter Days (which I gave in our mosque in March on the Promised Messiah Day).

****

LA-AREA AHMADI MUSLIM MEN, TEENS & BOYS ATTEND SW REGIONAL GATHERING IN TUSCON

Imam Shamshad A. Nasir

Eighty-eight Ahmadi Muslim boys, teens and young adults attended their annual S.W. regional gathering in Tucson, Arizona over the April 8th and 9th weekend. The theme of the two-day event was aptly titled: "Celebrating the Spirit of Brotherhood." It was hosted by and at the Ahmadiyya Muslim Community's Yousuf Mosque on Speedway Drive, bringing together boys ages 7-13, teens 14-17 and men from 18-40 for religious, educational and sports competitions designed to increase their righteousness, spiritual focus, friendships and brotherhood.

Arizona participants came from Phoenix, Chandler and Tucson, and some traveled from the Nevada Chapter in Las Vegas, with the majority of the attendees coming from the Southern California Chapters of Los Angeles East, Los Angeles West and the Inland Empire.

Imam Shamshad A. Nasir, S.W. Regional Missionary and spiritual leader of the Baitul Hameed Mosque in Chino, CA (L.A. East chapter), oversaw the event and delivered an address at the Saturday morning session where he reminded everyone that the purpose of the annual regional gathering of Ahmadi youth and men under 40 was to foster closer ties of friendship and brotherhood, and to encourage them to increase their understanding of Islam and further dedicate themselves to the religion and to helping their local communities and in service to humanity in general.

The first day for the participants, all of whom arrived the night before by car, began Saturday at 4:45am with *Tahajjud* Prayers followed by the first of the five obligatory prayers in Islam at 5:00 AM called *Fajr* Prayer. This was followed by a brief commentary on selected verses of the Holy Qur'an.

After registration and breakfast at 7am, the first day's session started at 8:30am with the traditional meeting-opening recitation of verses from the Holy Qur'an with their English translation, followed by a group pledge of commitment to the ideals and goals of the Community by the members of *Khuddam*. This was followed by a poem in Urdu with its English translation, then the opening address by the national vice-president of the Khuddam auxiliary, with welcome addresses by the leaders of the regional and local auxiliaries, and concluding with Imam Shamshad Sahib's address as mentioned earlier.

The participants then convened their scheduled series of competitions, starting with recitation of pre-selected verses of the Holy Qur'an to test the Arabic skills of the boys, teens and men. Next came a competition to determine who had the best capability in memorizing the Qur'an, followed by an Urdu poem recitation from memory, and ending with delivery of an impromptu 3-minute speech on Islamic topics selected at random. Lunch and the 2nd and 3rd of Islam's five daily congregational prayers commenced starting at 1:30pm. This concluded the day's morning session.

Saturday's afternoon session ran from 3pm-5pm and featured sports competitions, including basketball, football, soccer, a relay race and a 100 -meter dash. At 6:30pm the members engaged in a Jeopardy-style trivia challenge to test their religious and secular knowledge. Dinner was served at 7:30pm, with the 4th and 5th daily prayers combined at 8:30pm.

The day's concluding evening session, presided over by Imam Shamshad, began at 9pm with recitation from the Qur'an with English translation, followed by prize distribution by the *Imam* to the winners of the morning and afternoon religious, educational and sports competitions.

Imam Shamshad then delivered the Closing remarks, telling the participants that as members of the Ahmadiyya Muslim Community, and especially as members of its youth auxiliaries, they had a front-line responsibility to meet the attacks upon Islam from all sides, not by any form

of violence or agitation on their part, but by exemplifying with their lives and conduct the true, righteous and peaceful teachings of Islam as re-instituted by the Ahmadiyya Muslim Community and its founder, Hadhrat Mirza Ghulam Ahmad of Qadian[as] (1835-1908). He stressed that saying one believed in Hadhrat Ahmad meant little if not supported by actual positive change in oneself and in the good actions one manifested in the world and with their behavior.

The Sunday morning schedule commenced as on Saturday with pre-dawn *Tahajjud* Prayers, the 1st obligatory Islamic morning Payer (*Fajr*), a brief lecture, then breakfast at 7am. The official scheduled competitions having concluded on Saturday evening, the only event on tap for Sunday before the participants headed back to their homes across the Southwest, was a 3-1/2-hour hiking trip slated from 8am to 11:30am. The 2nd and 3rd of the five daily prayers were convened at 12:15pm, with lunch served afterwards, either on-site or to-go, depending on the departure schedules of those in attendance who were not from Tucson. Thus concluded another successful annual regional gathering of the boys, teens and young men of the Ahmadiyya *Jama'at.*

****

SUPPORT HUMANITY FIRST

HUMANITY FIRST NEEDS VOLUNTEERS

****

THORNS OF RIGHTEOUSNOUS

Saira A. Nizami

(A few words reflecting on the brutal murder of Master Abdul Qudoos Sahib.)

I was born like you, I was bred like you
I had a childhood like you, I had a life like you
I breathed the same air as you did, I lived in the same land as you did

But what I did not have like you is what turned everything apart
For I wasn't stone-hearted like you, I wasn't a bigoted soul like you
I was a kind-hearted soul unlike you, I preached the message of peace unlike you

Who are you?
You are the one who took this innocent soul,
The one who took the law into his own hands
Who forgot there is the One and only Almighty God;
Who, when it comes to catching there is nowhere to hide.

You may not need to run now, as the law is at your side,
You can hide under the pretense of a righteous deed
Which was the most foul indeed

You may think yourself as God and do as you may please
Forget not, o dark soul, that you have paved the path of your destruction
You have signed the will of a miserable life and already living it

You may think you have obtained a great achievement
But what you do not know Is this:
You have turned your heart to stone; you have turned your mind blank
You may see but you are blind, you may hear but you are deaf

How is that you ask?
You hear sense but avert it,
You see the poor but kindness has bid thee goodbye!
You see right but find it wrong,
You see wrong and hold it most worthy high
You hear the truth and you hear the lies,
Yet you choose to be a demon most vile

Yes, I will be clear and say it: You are living an ugly life!
For no one else would tear down an innocent like that
No one else would rejoice on the very pain that I had

You killed your soul with every lash you gave me,
You killed your soul with every cry you heard of me
That gleam of the eye you got with my every shriek of pain,
That sheer joy you got with my every drop of blood

You know what was that?
Yes, that was your conscience taking its last sigh of breath
Try as you may, now there will be no wave of humanity left in you,
For you have sent it to a wicked point of no return

Your soul is dead, you are dead;
Your soul is dead, you are dead.
The funeral may be mine but I will live forever;
You may feel a victor but mark my words,
You will die unknown to the world.

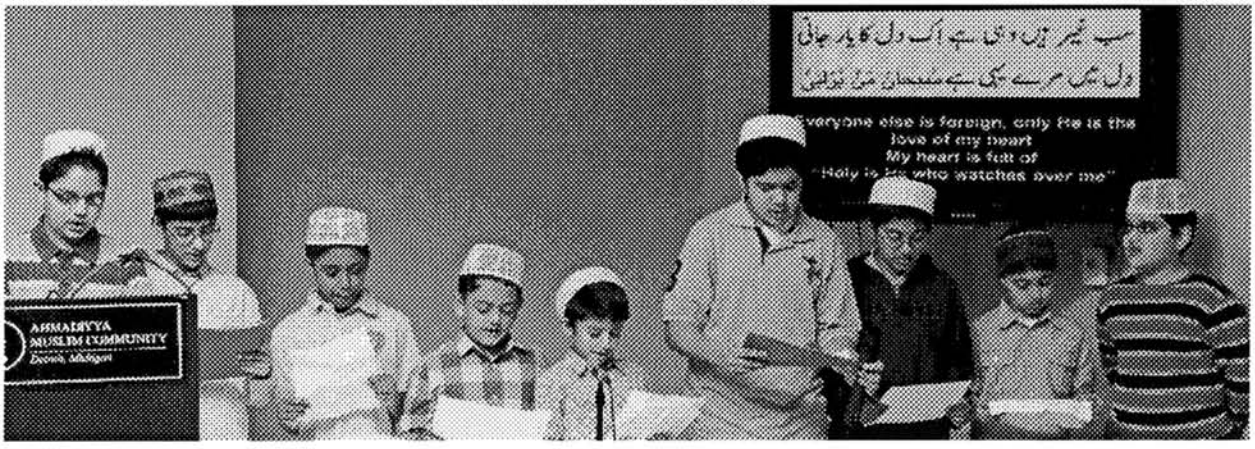
MASIH MAU'OOD DAY CELEBERATION: DETROIT JAMA'AT

Mahmood Ahmad

By the Grace of Allah, the Detroit *Jama"at* celebrated Masih Mau'ood Day on Sunday, March 18. The program started with the recitation of the Holy Qur'an by Br. Naseem Khan and a poem by Br. Laeeq Butt. Br. Imran Tahir presented salient features of the life sketch of the Promised Messiah[as] in an interesting presentation format. A very lively panel discussion led by the panelist Drs. Mansoor Qureshi and BK Ahmad was followed. Both panelists addressed a set of five allegations lodged against the Promised Messiah[as]. The audience also participated in this interactive format panel discussion. A poem was recited by a group of *Atfal. Sadr* Detroit, Dr. Mansoor Qureshi delivered a speech on the topic of "Messiah for World Peace". Following the speech, the *Lajna* and men held separate sessions where discussions took place in breakout groups. The breakout groups were assigned one of the three discussion topics below and come back with the summary of their discussions.

How has the Promised Messiah[as] changed my life?
What is the strongest sign of the truth of the Promised Messiah[as]?
World Peace is only possible by following the the Messiah of the age.

Later on, *Tifl* Ayaan Tahir"s *Ameen* ceremony was held. After the formal program, a delicious lunch was served prepared by the *Ziafat* team. The lunch was provided by Br. Maqbool Tahir as part of his son Ayaan Tahir's *Ameen* ceremony. The program concluded with *Zuhr* and *Asr* Prayers. May Allah reward all those who participated, presented and helped in the set up and food preparations. *Ameen*



HEAVEN ON EARTH

Dr. Ejaz Seerat, Islamabad, Pakistan

Today, I thought about and felt like writing about my parents. Though I have been thinking for a long time about it, but it just happens that, or maybe there is a trigger factor, I don't know. One thing is sure that whenever I think about my parents I just start writing. I am happy that I will be expressing my feelings in words. May be by expressing in words I will be feeling more comfortable, confident and contented. I am convinced that the power of written words is much more than just talking and talking. May be while reading we are more focused and relaxed, and have a uniform and smooth continuity. While during talking we have an up and down tone and tunes of various frequencies, which may stir our mind and our behavior and it may become odd or reactionary. So the best way to convey and convince one self is to spend some time with oneself with conscious efforts. That's what I am trying to do, and explore myself and my life, just to find where I may have been wrong, I am sure many times.

It is good to review our lives at each and every step, though it is usually neglected before old age, but still some do realize early, and it certainly improves their way of life. So that is why, I am writing about the way I have spent my life or life has spent me. I think it would be more interesting to me, than anyone else, to critically review my life journey in this world. It is amazing and strange world in which we are born. We are born not by choice, but by the will of God, wherever He wants us to be born. I am so grateful to God Almighty that I was born in a very noble and gentle family.

My Parents

It really bothers me when I think that we start loving and remembering our parents more and more, when they are no longer in this world. May be when they are alive, they keep us involved constantly by loving, sincere advising, and sometimes being a bit demanding. We take them for granted for their advice and love, and sometimes get tired of their demands. As we are parts of their bodies, so we remain satisfied and relaxed, as long as they are alive. Once they die, that physical presence, along with their love and touch is gone, and a big vacuum is created. It will never be filled even if I try to recall all the love, comfort, and golden time of my life, starting from my birth till their death, there will always remain a vacuum, throughout my life, till I am also lost in that vacuum.

Both of my parents were very simple, contented and very energetic, especially my mother. My father was a very noble and down to earth man. His name was Chaudhary Atta Mohammad. He was not a born Ahmadi, but he became an Ahmadi at a very young age as far as I know at the age of 12-13 years. Actually his stepmother was an Ahmadi as his real mother died when he was very young. His love and dedication for Ahmadiyyat was so great that we were very much impressed and speechless in front of him. We are four sisters, no brother, but the greatness of our father and mother that they never let us feel for a moment that we are less important than boys in any respect. The names of the four sisters are: me the eldest, Dr. Ejaz Seerat, then Irshad Arshi Malik (the poetess) then Dr. Bushra Khar and youngest Fauzia Rafique. My father was always supportive and loving and caring for all of us, and remained so throughout his life (May God bless him). Fathers are usually strict in the case of daughters in certain aspects, but he had given us full liberty while guiding us to shape our lives. That is, I think, the main reason that all of us sisters have our independent identity and confidence, which is important for every woman to live a balanced life as a wife and as a mother. As far as education was concerned he allowed us to study for and adopt the profession of our liking. He always encouraged and supported us. With the grace of God and my father's love and affection, we all excelled in our fields of studies. He was a very contended person, always having full trust in God. That is why, I think, all his difficulties and problems were solved by God. My father really had a big heart and a much bigger brain. He was open-minded without having any grudge for anybody. This, I guessed and assessed, from his relations with his stepbrothers and stepsisters, and all other relatives and friends. He lost his mother when he was only 8-9 years old. So he was brought up along with 5 step brothers

and sisters. His step-mother must had been kind to him as t he was full of praise for her and always talked about her as his real mother. With all his stepbrothers and sisters, he was loving and kind and looked after them throughout his life, whatever he could do and fulfilled his responsibilities of being the eldest. I never heard anything bad about them from his mouth in my life. So, he was a very forgiving and compassionate person. (May God bless him in heaven). Helping people was his motto throughout his life whether at his workplace or among his friends. I remember so many times he used to take samples of medicines from me and then distribute them to the needy and poor. I am still thinking, why we start thinking about our parents in such details and recall each and every action of them. Maybe we try to scrutinize and find any lapse in their lives but we are bound to fail. May be at this age and stage, we have also passed through the same journey of life, with similar pains and happiness and sensibilities of life, as they had, so now we have become hypersensitive. But the important thing to emphasize is that these senses are developed and improved only when we have also passed through the same path of life. This is how we develop love and passion for our parents. This is the only path of life, which is realistic, and it gives feelings of continuity of life, in which the parents and children have the same role, at the same stage and age of life in a vicious cycle.

It is amazing, how God has made such a wonderful world, with the creation of human beings, and the continuity of life. Everybody has to pass through the same path of life, but still it is up to man, how he shapes his life, according to the rules and regulations told by God and that is the real way to spend our lives. Parents are a real gift of God, with such purified love and passion, that nobody else in the world can compare. May God bless my parents in heaven *Ameen.*

My Mother

Now just when I start thinking about my mother, my heart starts palpitating, a bit fast. Maybe because of the happy and lovely moments I spent with her, or maybe because of sadness and sorrow, as she is not with me anymore physically, as I cannot touch or feel her. But the spiritual bond is very strong, as every breath of me is deeply connected with her, with all the hidden blessings and prayers of her, which have been with me throughout my whole life. I am dead sure, that so many problems and difficulties in my life must have been averted because of her prayers even after her death. My mother's name was Sakina Begum.

I am surprised and it is amazing for me, that even without ever going to school, she was so aware of the educational system, about the government and private schools, their locations, reputation, fees etc. She was crazy for our education, without ever thinking that she has 4 daughters to get educated. She got us admitted in private schools, though the fees were quite high in those schools. Such a confident mother was she, that she could talk about and discuss any topic including politics, religion and business, though she could only read a little bit of Urdu newspapers only. Sometime it is hard for me to believe that one can be so intelligent, and a genius without having any degrees as my mother was. Although every mother is a beautiful gift of God for every child, however, she had a God-gifted talent also. She possessed a very clear vision of life as well as the whole world.

She used to talk about the creation of Pakistan, and how difficult it was for people to migrate with little children and families to cross the border from India to Pakistan. She knew all the nitty gritty of the politics of Hindus and Muslims, which led to the creation of Pakistan. Sometimes she used to miss and cry for leaving her hometown in India that is in Gurdaspur. She missed a lot her village, her mother's grave there, and her father, who became ill, as he never wanted to leave his hometown and died just a few days after arriving in Lahore, Pakistan. Life was quite a struggle for her, since her childhood. Her mother died, when she was only 8-9 years old. Being the eldest she had to look after the whole house, as well as the younger 2 sisters and a brother. The youngest sister was only 2-3 years old, when her mother died. So mothering and looking after the younger brother and sisters, and carrying on other duties and responsibilities of the house, must had been a really hard and tough life for a 8-9 years old girl. She had seen the pains of life from a very young age, and this made her a tough and brave lady full of confidence. She used to share these feelings off and on with me. So I remember and can recall the whole history of her life bit by bit. I being the eldest, she had a specific type of pressure and demand from me, to become a doctor. I never opposed her, but I was sincerely convinced that I have to fulfill my mother's dream.

She engraved in my mind her dream of being a doctor, so much, that it became my dream. Now imagine that an illiterate and simple mother has such high thinking, and God made it happen. This shows how God listens to the prayers of mother's towards their children as theses prayers are purely sincere. She used to tell everybody that my daughter is going to be a doctor in the future. Maybe she also wanted to set the precedence of getting the highest education for my younger sisters, who also gained highest qualifications, because of my mother's effort and encouragement.

I remember that once I had a sore throat, and she took me to the Air Force Hospital for a checkup and some medicines. I was hardly 8-9 years old. As soon as we went to doctor's room, we saw that there was sitting a smart and graceful doctor, in full Air Force uniform, wearing a Khaki Sari with some stars on shoulders. My mother was so confident that without any reservations, at once said to her, "I want my daughter also to become a doctor." The doctor in uniform smiled, and wished me well.

My mother was a very energetic lady. I remember she used to learn machine embroidery from some lady, I used to be with her, and I think that's why I am also very much interested in designing embroidery, etc. She was a very creative lady with a great esthetic sense. I have inherited a lot from her. Another remarkable aspect of her life was that she was very conscious of health issues. I remember, when we were in Qeuetta, she used to take us to small hills near our houses, for walking, running and played football with us. She was very conscious about diet, always used to prepare balanced diet, full of nutrition. She really knew the art of cooking, with all natural ingredients, and I can bet, no one can prepare that type of food, and I have never had that delicious food in my life again. That taste will remain in my mouth till end.

No doubt my mother was a multi-talented lady, a wonderful and very loving mother. Now as she is not in this world, I feel too much about the sacrifices and hard work she did for us. The painful point I want to make is that there should had been more realization of these sacrifices during the life time of parents. When we are young, we are very little concerned about our parents, we are usually more interested in our own demands. When we are married, and have children then we realize a bit more about the sacrifices of the parents, but as we become engaged more in our jobs and children, we don't find much time to think, about our parents. As we get older and older, we start realizing, more and more, but then usually they are not in this world. So it is better that we should be more concerned about them when they are alive. Though life has to go forward any way, but roots have their own values and importance and the more you care about the roots, more there will be fruits of blessings, and as the fruits are eaten by our future generations, so they carry the blessings also.

I tried to do and care for my mother the best in whatever I could do for her. However, I strongly feel that it was not enough, and in reality it is never enough, if I compare what she has done for me. It is my good luck that she remained close to me till her death, and I got some opportunity to take care and look after her. Lucky are those children who get the opportunity to look after their parents in old age, and lucky are those parents who see their children grow a happy and prosperous life. These moral values should be inculcated into children's mind from the beginning through giving examples and stating what is mentioned about taking care of the parents in our religion. No high tech sophisticated technology in the world can teach the moral values except by implementation of religion. Islam is not a complex religion at all; it is the ignorant people and *mullahs* who have made it so complex, that the ordinary man is confused. I don't know why people are so interested in worldly degrees and PhDs, but never interested or get time to study a bit the degree sent by God, the Holy Qur'an. To me the religion is very simple and easy, that is to have faith in God's principles of life. When one has firm faith, he or she believes in it and when one believes in it, he or she acts accordingly.

My mother was spiritually a very pious and religious lady, and I feel those feelings. She used to go with us and send us in religious gatherings off and on. Now I think how important is to introduce and teach children the moral values through religion. Thank God I had a good and healthy and comfortable life, because of her prayers. I hope and wish that my children may gather more prayers and blessings from their parents as compared to me, and may be they get much more from their children in their turn. This is how the life goes on. May God bless her in Heaven, may I be always blessed by her prayers. *Ameen.*

AHMADI MUSLIMS GATHER AT CHINO MOSQUE FOR "PROMISED MESSIAH" DAY

Jonathan M. A. Ghaffar, L.A. East

March 23rd marked the 123rd anniversary of the founding in 1889 of the Ahmadiyya Muslim Community by Hadhrat Mirza Ghulam Ahmad[as] of Qadian, India. Chapters of the Ahmadiyya Community in 200 countries commemorate this event in the third week of March, and for the Inland Empire chapter, located in Chino, CA, Sunday, March 25th was the date of their celebration of "Promised Messiah" Day. More than 350 Ahmadi Muslim men, women and children participated in the annual gathering to reflect on the message and mission of Ahmad (1835-1908), who his followers believe was the Second Coming of Jesus and the *Imam Mahdi* (God-guided spiritual leader for Muslims) foretold by the Prophet Muhammad to come 13 centuries after Islam was founded.

Ahmadi Muslims live peacefully throughout the world, embodying their Community's motto of "Love for All – Hatred for None." Recent media campaigns in the past several years by Ahmadiyya Muslim Chapters around the world have condemned terrorism by so-called Muslims, and promoted "Muslims for Peace," "Muslims for Loyalty" and "Muslims for Life" through blood donations. Their next campaign will promote the idea that peace is attainable through acceptance of the Second Coming of the Messiah, Hadhrat Mirza Ghulam Ahmad[as].

Following is a recap of the speak ers and topics presented at the "Promised Messiah" Day meeting, which began with recitation in Arabic from the Holy Quran with English translation, followed by an Urdu poem by the Promised Messiah with its English translation. L.A.-East chapter president Dr. Hamidur Rahman then gave the opening remarks, welcoming the Mosque members and guests, and also introducing each speaker.

He said the purpose of "Promised Messiah" Day was to honor the founding of the Community in 1889, to motivate Ahmadis to increase their love and worship of God, encourage and strengthen their devotion to the Holy Prophet Muhammad[saw] by regularly pronouncing peace and blessings upon him, and to live by the Holy Quran and follow the example of the Holy Prophet[saw].

The first speaker was Arshed Rashedi, who talked about the life of the Community's founder, Hadhrat Mirza Ghulam Ahmad[as], recounting examples of his high moral character, his love for God and the Prophet Muhammad[saw], as well as some of the miracles he performed such as healing the sick through prayer. He is also reported to have prayed successfully for the recovery from illness of some of his most bitter enemies.

Anwer Khan spoke next on the specific achievements of the Promised Messiah[as] with regard to his mission, including: identifying and correcting the corrupted beliefs held by most Muslims; countering, with logical argument and facts, the thousands of verbal and written attacks on the Prophet Muhammad[saw]; and establishing a religious community of righteous individuals who would be an example of the positive, transformative power of true Islam on those who lived their lives according to its teachings and who accepted the *Imam Mahdi* and Messiah of the Age.

The main purpose of Mirza Ghulam Ahmad's[as] advent was that, through his writings and his Community, the oneness of God and the truth of Islam, the Qur'an and the Holy Prophet[saw] would be made manifest in the world. He accomplished this through more than 80 books, thousands of letters and hundreds of public speeches and written debates with his many opponents, primarily from Islam, Christianity and Hinduism.

The third speaker was an American convert from Judaism, Israh Siddique, who presented the true story of a now-forgotten charismatic Christian preacher in America at the end of the 19th century named John Alexander Dowie. He was one of the most famous evangelists of his day, having founded the city of Zion, Illinois as a Christian enclave where drinking, gambling, smoking, dancing and theaters were all forbidden. He also claimed to be Elijah III, appointed by

God as the precursor to the Second Coming of Jesus. Dowie called for and predicted the complete destruction of Islam and all of its followers, and he regularly attacked Islam and insulted the Prophet Muhammad in print and in speeches at mass public rallies attended by thousands of the faithful.

Hadhrat Mirza Ghulam Ahmad[as] took stern notice of Dowie's vile abuse of Prophet Muhammad[saw], his attacks on Islam, and his claim to be the forerunner to Jesus' second advent – something Ahmad declared had already occurred through his person -- so he challenged Dowie to a prayer duel, proclaiming that God would cause to die a disgraced death the one who was the liar in their claim of divine appointment. Ahmad further stipulated the liar would die before the truthful claimant as a sign from God as to who was truly sent by Him.

Dowie was in robust health and ten years younger than Ahmad, who suffered from two serious medical conditions that routinely contributed an early demise, yet it was only 5 -6 years later that John Alexander Dowie went from being on top of the world health-wise and as the head of a hugely popular religious movement, to the bottom of his grave, dying in a miserable, pathetic and reviled state just as Ahmad had predicted. Today, only Ahmadi Muslims remember John Alexander Dowie -- he is virtually unknown even in the town he founded and in which he is buried.

The fourth speaker was *Imam* Shamshad A. Nasir, the religious leader of the Ahmadiyya Community's Baitul Hameed Mosque in Chino. The *Imam* told the audience that acceptance of the Promised Messiah is the only solution to the sad state of affairs across much of the Muslim world, where intolerance, extremism, violence, disunity and political unrest are its defining qualities. These are all problems completely absent from Ahmadiyya Islam, whose members are well-known for being peaceful, loyal, educated and righteous. The *Imam* gave the example of Sir Muhammad Zafrulla Khan[ra], an Ahmadi who rose to the highest ranks on the world stage as Pakistan's first foreign minister to the United Nations, as the president of the assembly of the United Nations, and as a jurist, chief justice and president of the World Court at the Hague. Ahmadi Muslims strive to spread the true message and teachings of Islam through their love of God and their service to humanity in all fields of endeavor.

Imam Shamshad stressed that all those who truly accept the Imam Mahdi and Promised Messiah do not merely believe in his mission to rejuvenate Islam and restore it to its original spiritual purity and purpose – they dedicate themselves to this task with all their efforts, hearts and minds. Hadhrat Mirza Ghulam Ahmad[as] came to bring the world to the realization of God's true Oneness, without any partners. The purpose of the Ahmadiyya Muslim Community is to bring people back to God in sincere repentance, humility and worship, and to foster righteousness, and to increase love for God and humanity.

****

HADITH

Hadhrat 'Abdur Rahman bin Abu-Bakrah[ra] relates that along with his father he visited Hadhrat Mu'awiyah ibn Sufya-n[ra]. When we were brought to his place, he[ra] asked his father: "Abu Bakrah! Tell me something which you have heard directly from the Messenger[saw] of Allah. He[raw] said, 'The Messenger[sa] of Allah liked good dreams a lot and he used to ask about these. One day, the Messenger[saw] of Allah asked: 'Which one of you has seen a dream?' Someone in the audience said: 'O Messenger[saw] of Allah! I saw in a dream that a balance is dangling from the sky. You and Abu Bakr[ra] were weighed in the balance, your side of the balance stooped lower than Abu- Bakr's[ra]. Then Abu Bakr[ra] and 'Umar[ra] were weighed and Abu Bakr's[ra] side of the balance stooped lower than 'Umar's[ra]. Then 'Umar[ra] and 'Uthman[ra] were weighed and 'Umar's[ra] side of balance stooped lower than 'Uthman's[ra]. Then, the balance was removed.' The Messenger[sa] of Allah interpreted the dream as: 'It refers to *Khilafat* after the Prophet. After this, Allah the Blessed and Exalted will grant authority to whomever He desires.' "

(Musnad Ahmad, p 44-50/5)

Hadhrat Ibn 'Umar[ra] relates that he heard the Messenger[sa] of Allah say: "The one who starts to disobey will find no argument, in his favor when he meets Allah on the Day of Judgment; and the one who dies without taking an oath of allegiance (to the leader of his time), dies the death of ignorance."

According to another tradition, the one who left the *Jama'at* will die the death of ignorance.

(Muslim kitabul imarah bab alamr bilazu˙mul jma˙ah 'inda zahurul fitn)

WASHINGTON DC LAJNA IMA'ILLAH HOSTS INTERFAITH FORUM

Nusrat Al-Hadith

The DC *Lajna Imaillah* Women's Auxiliary sponsored an Interfaith Forum on March10, 2012, at the Fazl Mosque in Washington, DC. Under the direction of Nusrat Al Hadith, Propagation Secretary, the event was organized around the theme of "Peace, Tolerance, and Human Values in Religion." The program featured speakers from the Christian, Buddhist, and Islamic faith traditions. With Dr. Nasirah Fardan presiding, the program opened with the recitation of the Holy Qur'an by *Taleem* Secretary Amtul Bushra Rafique (Surah 49: Verses 10 & 11, related to Peace) and translation given by Sister Amber Qureshi. Opening remarks were extended by the DC *Lajna* President, Bushra Zartasht.

Reverend Emily Guthrie represented the Christian faith as the Assistant Director at St. Margaret's Episcopal Church in Washington, DC. She earned a degree in History from Princeton University, and a Masters of Divinity from Yale Divinity School. Her previous professional experience included serving at several non-profit organizations in the DC area, including eight years as the Executive Director of Capitol Hill Group Ministry, a community based non-profit that provides emergency services to homeless and at-risk individuals and families.

Rev. Guthrie explained how the Protestant Episcopal Church in the U.S. started around the time of the American Revolution, splitting from the mother church in England. She identified it as a democratic church which honors Scripture, reason and the Holy Spirit. Her reference to "finding a middle way" struck a familiar cord with the Muslim members present. She said, "It mystifies me that anyone following Jesus would not be peaceful and non-violent." She stressed the need for the Church to always return to the early place and the actions and words of Jesus. She spoke about the concept of reconciliation, and respect for all peoples, their ethnicity, creed and sexual orientation.

She covered some of the experiences she had in working with victims of domestic violence and emphasized the need to uphold the sacredness of marriage and the teaching of God as expressed in Jesus. She said there was need to cultivate a dialogue about shame; that people need to know they don't have to live in shame, especially if they feel shame from domestic violence or any kind of abuse. She concluded her presentation with references to the Liberian women who decided there had been enough violence and loss of life in their war torn country, and organized themselves to appear in a united front to let the government authorities who were convened in one place discussing policy, that they would stand for no more, and blocked their way of exiting the building, which resulted in government policy being changed for the better. Today a woman leads the country. She also mentioned the great influence a Muslim worker had on her when she was in Indonesia, by making her see what real poverty is and what sacrifice means.

Mrs. Fujie Ohata represented the Ekoji Buddhist Temple, Fairfax Station, Virginia. She grew up in a Jodo Shimshu temple in southern California, and has a history of serving in temple activities such as teaching in the children's dharma school, and committees on budget and management. She and Melanie Hatter became Co-Presidents of Ekoji in 2011. Mrs. Ohata is also the CEO and owner of Ohata Group, LLC, a business dedicated to providing subject matter and management expertise on immigration matters to the public and private sectors.

Ekoji, the Temple of the Gift of Life, was born in Japan. Mrs. Ohata described how its founder, Ido Shinshu, traveled from India to China then Japan, adapting Buddhism (which was traditionally available only to the elite) to the common people, peasants and the agrarian class. He allowed its "priests" to marry and have children. She pointed out that in Buddhism the concept of equality means all humans can strive for light and life . Their way requires patience, courage, understanding and unpretentiousness. The practice of compassion is essential to the Way

and it should be manifested in one's everyday life. This then is the starting point: the awareness of empathy and love, and the reality that each individual has the potential to develop to the higher level.

"Harmony does not mean sameness," she stressed. Emphasis is on mutual help and control over one's life, making for a culture of learning and awareness; growing and sharing together. "There is no God-Creator command to convert everybody," she said.

The Buddhism they practice is "descriptive," not "prescriptive." She described a community of diverse people who seek the way of compassion and love. "We face reality as it is, we are sustained by boundless compassion," she concluded.

Attorney Lubna R. Malik represented the Ahmadiyyah Islamic faith. She is an active member of the American Muslim Community, and currently serves as the AMC-Silver Spring General Secretary of *Lajna Imaillah.* She is also a writer for *The Muslim Sunrise,* the oldest Muslim periodical in the U.S. She received a bachelor's degree from Princeton University in Public Policy, during which she also studied Human Rights at Oxford University. She received her Law Degree from the University of Chicago and is currently practicing corporate law in Washington, DC, contributing a significant portion of her time to *pro bono* matters.

Attorney Malik introduced her presentation by emphasizing that the word *Islam* means peace, but that it doesn't just end there. She referred to the Qur'an , Chapter 5: verse 9: *"O ye who believe! Be steadfast in the cause of God, bearing witness in equity; and let not a people's enmity incite you to act otherwise than with justice. Be always just, that is nearer to righteousness. And fear God. Surely, God is aware of what you do."*

From there she broke down that verse word for word, to understand Islam's stance on Peace, Tolerance and Human Values. A brief summary follows:

1. God addresses those who believe. This includes all individuals who believe in the Single, All-Knowing and Almighty God—Jews, Christians, Muslims, any and every type of person that believes.
2. Be steadfast in the cause of God; what is this cause? She says, "the grand task of following God's instructions as laid out in the various Holy Books and as exemplified by the more than 100,000 prophets that God has sent to this earth to guide humankind."
3. Steadfastness means to be firmly fixed in place, to not change, be determined and to be firm in adherence to His instructions.
4. Bearing witness to equity . Equity, she says, means according to justice and fairness. "Being just and fair is the single most important human value." She went on to say if one is just, then one cares for the poor, treats women and children with respect, upholds human dignity, and furthers civility. She then referred to a saying of the Holy Prophet Muhammad[saw], *"Do you love your Creator? Then love your fellow human beings first."* She continued on to give examples of everyday life if such a value were practiced, like paying workers on time, eliminating child labor and sweat shops.
5. This value of justice and fairness extends to the animal kingdom as well. Quoting the Holy Prophet Muhammad[saw] once again, *"Verily, there is a heavenly reward for every act of kindness done to a living animal."* She added that the Holy Prophet Muhammad[saw] cared so much for the rights of animals that when he saw any animal that was over-loaded or ill-fed, he would tell the animal's owner, " *Fear God in your treatment of animals."*
6. Sister Malik explained the value of justness and equity to include how we as humans must give our share of the work and remain humble, citing a time when the Prophet Muhammad[saw] insisted on contributing to the physical work of setting up camp and refusing any preferential or royal treatment. She questioned: How many leaders think like that? How many employers think like that?
7. Moving on to the words *"let not a people's enmity incite you to act otherwise than with justice,"* she focused on a time when the Prophet[saw] was faced with a situation concerning one of his companions slapping a Jew, and he had to reprimand his companion for giving him (the Prophet) preferential treatment over all the prophets (The Jew had held Moses[as] up higher than him) and being incited to act violently.
8. There were numerous other examples that Attorney Malik provided in explaining the deep meaning of that one verse, but a very important

part of it was understanding the meaning of "fear God." This means, she said, fear of disappointing Him, not a sense of being terrified of God. This kind of fear really translates into the love of God and not wanting to go contrary to the laws and values He has instructed us with via the Books of Scripture and examples of the Holy Prophet[saw] She referred to the recent message of peace the current Head of the Ahmadiyyah Muslim Community, Hadhrat Mirza Masroor Ahmad[aba] extended to Pope Benedict, when he said, *"There is an urgent need for mankind to recognize its Creator as this is the only guarantor for the survival of humanity. From cover to cover, the Holy Qur'an teaches love, affection, peace, reconciliation, and the spirit of sacrifice. If any church or other place of worship stands in need of protection, they will find us standing shoulder to shoulder with them."*

She closed with a lengthy quote from the writings of the Promised Messiah & *Mahdi*, the founder of the Ahmadiyya Muslim Community, Hadhrat Mirza Ghulam Ahmad[as], which included the words, *"until your dealings with each other are in order, your dealing with God cannot be in order."*

Following a question and answer period, the forum ended with concluding remarks and silent prayer by Dr. Nasirah Fardan, an active member of the Ahmadiyya Community and a professor at Bowie State University, who presided. The guests were given copies of the book, *Philosophy of the Teachings of Islam,* flowers and sweets. Refreshments were prepared by *Lajna* members.

JALSA ETTIQUETTE

This is no ordinary gathering. There are many benefits of the *Jalsa* to the participants. Members should utilize this opportunity to renew their personal faith and spirituality, meet and establish friendship with other members of the community, welcome new members into the fold of the community and remember those who have passed away in the previous year and pray for them.

Jalsa participants should:

Pray for safe travel of all members to and from *Jalsa.*
Try to portray the true and beautiful image of the *Jama'at* to outsiders, especially our neighbors.
Cooperate with *Khuddam* on duty to help you park in appropriate spaces.
Register as soon as you come to *Jalsa* and put on your name badge.
Notify security about any suspicious characters not wearing a badge.
Offer *Salat* in congregation at designated times.
Observe proper mosque etiquette when in the prayer area.
Listen quietly during recitation of the Holy Qur'an.
Not disturb others by talking among yourselves during the formal sessions.
Attend *Jalsa* sessions in marquees at proper times.
Not visit the dining tent or stalls during formal sessions.
Not waste food and keep the dining area clean.
Keep the bathrooms clean and report any non-functional bathrooms ASAP.
Be courteous to fellow attendees of the *Jalsa.*
Show respect to your elders and act in a kind manner to those younger than you.
Not waste time in idle gossip but spend their spare time in remembering Allah.
Wear Islamic clothing. Men and women should cover their heads.
Women must observe Purdah and men must observe "*Ghaz-e-Basr*"(lowering of the eyes).
Men should not crowd near the women's entrance.
Families should fix their meeting points beforehand to avoid crowding in these areas.
Make sure that children as well as teenagers are at their best behavior.
Mothers should come prepared and bring formula, supplies and diapers etc for their infants.
Constantly pray for the success of the *Jalsa.*

All members are requested to please pray for the success of *Jalsa Salana* and also for the safe travel of all members who will come to receive the blessings of *Jalsa Salana*

Medical Doctors

Fourth Annual Convention

Ahmadi medical doctors will be meeting at the fourth annual convention in Chicago, on the weekend of May 25th, 2012. All doctors and their families are invited to attend the event.

Registration Form for AMMA Retreat

May 25th to 27th. 2011 (Friday, Saturday & Sunday)
5615 North Cumberland Avenue • Chicago, Illinois 60631
Phone: (773) 693-5800

Please note that payment of AMMA annual dues ($500) is required to participate in the retreat.

Name: _____ Tel. No. ( )

Date and time of arrival: _____How many people in your party? _____

Please send your payments and registration form to the following address:

Dr. Naeem Lughmani, 3104 Stiles Way, West Friendship, MD 21794

Registration is also available on line at www.ammausa.org. All credit cards are accepted.

Registration includes:

Friday and Saturday night stay in Holiday Inn
All meals; (Dinner on Friday and Saturday, Lunch on Saturday, Breakfast on Saturday and Sunday)
River cruise of downtown Chicago
Saturday evening *Musha'ira*

- Hotel has a complimentary shuttle service from the O'Hare Airport.
- A limited number of rooms have been reserved in the hotel. Rooms will be allotted on first come first served basis.
- Each room has two double beds. If you need more than one room, please add $200 to your registration fee for each additional room.
- On Saturday morning a coach will take women and children to downtown Chicago for a visit to Millennium Park. This visit is included in the registration.
- On Saturday evening there will be a Musha'ira. Several poets will participate. If you are interested, please contact us.
- Medical students can attend free. They cannot bring any other guest with them. (A maximum limit of 8 will apply. Places will be allotted on first come first serve basis.)
- Residents and fellows will pay $100 for their membership and can participate in the retreat.
- Please note if you are not planning to stay overnight in the hotel, it would still be necessary to pay the annual AMMA dues ($500) for participating in the retreat. Annual AMMA dues are the only source of income for the association. These dues are used to pay for all AMMA activities including the retreat.

****

DENIAL OF FLOOD AID TO THE AHMADIYYA MUSLIM COMMUNITY IN PAKISTAN

Atif M. Malik, MD

ABSTRACT

During the catastrophic floods of 2010 in Pakistan, approximate/y 500 internaly displaced families belonging to the Ahmaiyya sect of Islam were denied humanitarian relief. The failure of international agencies and Pakistan's government to protect basic human rights in the context of disaster relief raises profound questions. If all humanitarian work associated with natural disasters must be governed by canons of human rights, how should international agencies deal with legaly empowered official discrimination? A review of the histoy of the Ahmadiyya community in Pakistan reveals decades of state-sanctioned persecution, particularly through its anti-blasphemy laws, and poses a serious challenge to the international community. When effective intervention is predicated on cooperation with state institution:, how can international relief agencies avoid becoming implicated in official discrimination? The denial of flood aid to Pakistan's Ahmadiyya community highlights the need for concerted action in disaster settings to prevent discrimination against vulnerable groups. Discriminatory legislation is not only a violation of basic norm's enshrined in international compacts, it is a key problem for disaster relief.

INTRODUCTION

During the 2010 monsoon season, heavy rainfall and record flooding created one of the worst natural disasters in Pakistan's history. The floods affected more than 18 million people, including over 10 million children. One fifth of Pakistan's total land area was flooded, 2.2 million hectares of crops were destroyed, 1,980 people lost their lives, and 1.7 million homes were damaged or destroyed.[1]

In the aftermath of the disaster, millions of internally displaced flood victims flocked to temporary camps. Their survival required immediate assistance: clean drinking water and food, secure housing, and medical care. However, hundreds of members of the Ahmadi minority religious group, were denied aid and turned away from shelters by local officials in Dera Ghazi Khan, Muzaffargarh, and Rajanpur districts.[2]

The problem seems to have been that most relief from international sources was coordinated through local institutions. As described in news reports:

"40 Ahmadi families who took shelter in a state run school at Jhakar Iman Shah did not receive any relief because "relief packages are being distributed through local lawmakers who have been told by the district administration that the Ahmadis are not eligible for any support."[3]

"At least 100 members of the [Ahmadi] community from Hussainwala and Masroorabad were trapped at Shahjamal...they [the Ahmadis] asked the district police officer and the district coordinator officer to provide a boat or to rescue the trapped people but they did not take notice" due to local clerics issuing an edict to not help Ahmadis."[4]

"500 community members from the areas of Basti Lashari, Basti Allandad Dareeshak and from Basti Azizabad were displaced. Their houses were washed away and the government and local clerics ignored them.. they were not allowed to stay in state-run schools or in camps, therefore the majority of them were living on the rooftops of their inundated houses" [until rescued by other members of the Ahmadi Muslim Community]."[5]

"40 other [Ahmadi] community members rented a house but after two days their landlord was forced by local clerics to evict them."'

"200 families, who have been displaced from Basti Rindan and Basti Sohrani by flooding, took shelter in a state-run school at Jhok Utra but within days the local administration forced them to leave the school. The local administration later told them that people from surrounding areas did not want the Ahmadis in the relief camp. And that the administration could not allow them to stay at the camp as it could create a law and order situation."7

"The local *mullahs* [religious clerics] told the civil administration [by direct threat] not to give them [the Ahmadis] any help."[8]

"Expulsion of displaced Ahmedis from a government school in Dera Ghazi Khan and from rented lodgings in south Punjab following cleric's pressure as well as the issuance of edicts by clerics that the affected Ahmadis must not be provided help."[9]

"Members of Pakistan's Ahmadiyya community, who were caught up in the raging floods around the Central Punjab town of Muzaffargarh, were not rescued from their homes because rescuers felt that Muslims must be given priority."[10]

Other minority groups in Pakistan also reported government apathy and discrimination. Members of the Sikh community in Pakistan, according to one report, were abandoned in Khyber-Pakhtoonkhwa and had to arrange their own rescue.[11] Additionally, Christians in Punjab reported discrimination during flood relief efforts[12] However, the case of the Ahmadiyya Community stands out since their longstanding persecution is wholly legalized and even encouraged by the government of Pakistan.[13]

Humanitarian assistance has traditionally been the primary focus of disaster relief. Less attention has been given to the protection of human rights during disaster relief efforts.[14] When human rights are not sufficiently accounted for, the consequences in disaster relief include unequal access to assistance, and discrimination in which aid agencies can become unintentionally complicit.

In Section 1 of this study, I review the relationship between human rights and humanitarian work associated with natural disasters. In Section II, Isummarize the longstanding history of persecution of the Ahmadiyya community in Pakistan. In Section III. I describe the specific health-related obligations pertaining to Ahmadis displaced during the 2010 Pakistan floods. Section 1V concludes with a critical analysis of human rights violations of Ahmadis in Pakistan during that period.

1. DISASTER RELIEF IN INTERNATIONAL TREATY LAW

Humanitarian relief in natural disasters touches on two categories of human rights: foundational civil liberties that uphold human dignity and nondiscrimination, and specific economic, social, and cultural freedoms that underlie the right to health.[15]

The Universal Declaration of Human Rights (UDHR) recognized the "inherent dignity" and "the equal and inalienable rights of all members of the human family" without "distinction of any kind" as the foundation for peace, and "disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind."[16] Dignity and nondiscrimination are core civil rights that establish, promote, and protect other rights. Having dignity means being entitled to rights and freedoms that require treatment with respect. Upholding dignity protects the individual from potential physical and mental harm and other abusive practices. To ensure dignity is to erase discrimination.

Although not a legally binding document, the UDHR forms die basis of customary international law and has shaped two key 1966 documents that now form die core of international human rights law: The International Covenant on Civil and Political Rights (ICCPR), and the International Covenant on Economic, Social and Cultural Rights (ICESCR).[17,18] The principles of dignity and nondiscrimination are also enshrined in the ICCPR and the ICECSR.

The Right to Health

In 1946, the international community recognized the "highest attainable standard of health" as "one of the fundamental rights of every human being without distinction of race, religions, political belief, economic or social condition."[19] This clause of the World Health Organization's constitution was echoed in numerous international human rights declarations and treaties, including UDHR, ICESCR, and the Convention on the Rights of the Child. Furthermore, the right to non-discrimination in access to health care on the basis of racial, national, ethnic, or gender identity has been specifically forbidden by international treaty law.[20-24]

The provision of health as a right in international human rights law is most comprehensively provided by Article 12 of the ICESCR. In General Comment 14 by the Committee on Economic, Social and Cultural Rights (CESCR), the scope of "highest attainable standard of health" was defined to encompass the provision of health care including underlying determinants of health such as safe

drinking water, adequate sanitation, appropriate nutrition, and stable housing.[25] Providing appropriate healthcare requires three elements. First, availability of medical and public health infrastructure that accounts for prevention and treatment. Here, treatment in the context of natural disasters includes emergency medical and humanitarian disaster relief. Second is accessibility to equitable and culturally sensitive health care services, and third, scientifically sound medical practice.[26]

II. THE AHMADIYYA MUSLIM COMMUNITY

Ahmadiyyat is an Islamic religious movement founded in India near the end of the 1 9th century, originating with the life and teachings of Mirza Ghulam Ahmad[as] (1835-1908).[27] Approximately three to four million Ahmadis live in Pakistan.[28] The religious orthodoxy in Pakistan, particularly the Sunni majority, considers Ahmadiyyat a heretical sect leading to considerable anti-Ahmadi sentiment and state-sanctioned discrimination.

While founded as a Muslim state in 1947, Pakistan was to be secular, and accommodating to other faiths. In an address to the Constituent Assembly, Pakistan's founder Muhammad Ali Jinnah declared: "You are free; you are free to go to your temples, you are free to go to your mosques or to any other place (of) worship in this State of Pakistan. You may belong to any religion or caste or creed that has nothing to do with the business of the State."[29] Pakistan's original 1956 Constitution reflects the promotion of the universal human right of each citizen to profess, practice, and propagate his religion.[30] But anti-Ahmadi sentiment in Pakistan, spurred on by religious clerics, has since resulted in state-sanctioned religious persecution.

In 1974, Prime Minister Zulfikar Ali Bhutto enacted the Second Amendment to the Constitution of Pakistan declaring Ahmadis to be non-Muslims. In 1984, President Zia ul- Haq issued Ordinance XX, which amended the Pakistan Penal Code (PPC) by adding sections 298-13 and 298-C, both of which are Ahmadi specific anti-blasphemy laws to restrict freedom of religion and expression. Section 298-C prohibits Ahmadis from calling themselves Muslims, posing as Muslims, calling their faith Islam, preaching or propagating their faith and from insulting the religious feelings of Muslims. Under Ordinance XX, Ahmadis cannot greet their fellow Muslims in the customary Islamic manner, declare their faith publicly, build places of worship, make the call to prayer, recite their Holy book (the Quran) aloud, or even offer funeral prayers.[31]

Pakistan Anti-Blasphemy Laws

298-A

Description: Remarks derogatory to holy personages; Penalty: 3 years imprisonment, fine, or both

298-B

Description: Misuse by Ahmadis of epithets, descriptions, and titles reserved for certain holy-personages, Penalty: 3 years imprisonment and fine

298-C

An Ahmadi calling himself a Muslim, preaching or propagating his faith, outraging the religious feeling of Muslims, or posing as a Muslim, Penalty:3 years imprisonment and fine.

295

Injuring or defiling places of worship, with intent to insult the religion of any class, Penalty: Up to 2 years imprisonment, fine, or both

295-A

Deliberate and malicious acts intended to outrage religious feeling of any class by insulting its religion or religious beliefs, Penalty: Up to 10 years imprisonment, fine, or both

295-13

Defiling the Qur'an, Penalty: Life imprisonment

295-C

Remarks derogatory to the Prophet Mohammed[saw], Penalty: Death and fine

Anti-blasphemy laws (See above: Editor) have been repeatedly criticized by international observers for their constriction of freedom of expression and religion and their harsh penalties, including fines, life imprisonment, and even execution of individuals convicted of vaguely defined offenses.[32] According to the government of Pakistan, Ahmadis can commit blasphemy by professing to be Muslims; and the Ahmadi belief in the prophethood of the founder of the Ahmadiyya Community, Mirza Ghulam Ahmad, is blasphemous because it is said to be derogatory to the Prophet Muhammad[saw], a crime punishable by death.[33]

Pakistans's Treaty Status[34]

International Covenant on Civil and

Political Rights (ICCPR): Ratified June 23, 2010

International Covenant on Economic, Social, and Cultural Rights (ICESCR): Ratified April 17, 2008

International Convention on the Elimination of All Forms of Racial Discrimination (ICERD): Ratified September 21, 1966

Convention on the Rights of the Child (CRC): Ratified November 12, 1990

Convention of die Elimination of All Forms of Discrimination Against Women (CEDAW): Accession March 12, 1996

Convention Against Torture and Other Cruel, Inhuman, or Degrading Treatment (CAT): Ratified June 23, 2010

In its 2009 annual report, the U.S. Cornmission on International Religious Freedom declared that blasphemy allegations in Pakistan are often false, promote violence against Ahmadis, Christians, and Hindus, and are commonly used to intimidate religious minorities because the laws require no evidence to be presented after making allegations, and carry no penalty for leveling false allegations.[35] Human Rights Watch has condemned these laws.[36] Amnesty International has called for their abolishment.[37] A 2007 Report of the Parliamentary Human Rights Group catalogued thousands of prosecutions of Ahmadis in Pakistan during the last two decades under the anti-blasphemy laws including hundreds of cases for displaying the *Kalima* (the Muslim profession of faith), preaching, "posing as Muslims," using Islamic epithets such as the greeting "Salam," offering Islamic prayers, or uttering the call to prayer.[38] In one notorious 1989 case, 45,000 Ahmadis (the entire population of the Ahmadi center of Rabwah, Pakistan) was arrested and charged under anti-blasphemy laws.[39]

III. DISASTER RELIEF IN DISRIMINATORY LEGAL SETTINGS

Protecting persons displaced from their homes by natural disasters is an overwhelming task and requires special attention by the state. The health impact of certain human rights violations, such as the denial to Ahmadis of rescue, and provision of watet, food, and shelter is obvious: injury, malnutrition, and life-threatening disease.[40]

The denial of flood relief to members of the Ahmadiyya community in Pakistan contravenes international human rights law as codified in treaties and declarations. Based upon the Committee on Economic, Social and Cultural Rights General Comment 14 pursuant to the right to health, international human rights treaties obligate state parties to respect, protect, and fulfill human rights.41 Pakistan has failed in each of its obligations under this tripartite framework despite being party to international human rights law (See above: Editor).

States are obliged to respect the right to health by combating official discrimination. The treatment of Ahmadis in Pakistan during the flood of 2010 illustrates the interdependence of different human rights. The failure to comply by international norms of non-discrimination directly undermines the right to health. Pakistan's anti-blasphemy laws are a barrier to this obligation.42 Although it ratified the ICCPR on June 23, 2010, the government registered numerous reservations to the Covenant which undermine the application of the ICCPR by making its obligations subject to Pakistani law, and neglected to sign the Optional Protocols Lot both the ICCPR and ICESCR.[43]

State obligations to protect include adopting measures to ensure equal access to health care provided by third parties.41 Official bodies in Pakistan not only tolerated but supported the demands of public figures (particularly religious clerics) to deny flood aid to Ahmadis.

IV. CONCLUS ION

During the floods of 2010, the emergency phase of disaster relief in Pakistan intersected with a bug history of state supported discrimination and blatant disregard Lot civil, economic, social and cultural rights of Ahmadis. This was not simply the outcome of inadequate disaster aid planning or random acts of violence, but revealed a longstanding pattern of discriminatory national legislation and policies.

This legislation is constitutional as well as statutory, and contravenes all three levels of state obligations as defined by the Committee on Economic, Social and Cultural Rights General Comment 14 .4'The Second Amendment to Pakistan's Constitution, which strips Ahmadis of their ability to call themselves Muslims, belies the obligation to uphold the right to human dignity, freedom of thought and freedom of religion. The

anti-blasphemy laws criminalize basic social, cultural and religious activities of Ahmadis, in direct contravention of multiple standards set in international human rights treaties, particularly civil rights contained in the ICCPR.

Meanwhile, by denying flood aid to Ahmadi families, Pakistan violated its obligations under Article 12 of the ICESCR to respect the right to health for all citizens and also to refrain from, deny, or avert the promotion of third parties to limited or unequal access to health care services, including emergency aid of basic life necessities. Additionally, Pakistan has failed to fulfill its obligations by not repealing discriminatory legislative and judicial measures which obstruct the full realization of the right to health.

The denial of emergency aid to Ahmadis in Pakistan during the 2010 floods highlights the way in which entrenched legal discrimination can undermine fair and humane treatment of victims in disaster situations. Not only does it illustrate the complex interrelation of health and foundational human rights, but it suggests that effective intervention may be predicated on a broader commitment to enforcing the international human rights obligations of state parties. Without such a commitment, aid may actually serve as an instrument of rights violations.

ACKNOWLEDGMENTS

I am grateful to Mrs. Maria A. Malik and Mr. Amjad Mahmood Khan, Esq.

REFERENCES

1. United Nations, General Assembly. ccStrengfleg emergency relief, rehabilitation, reconstruction and prevention in the wake of devastating floods in Pakistan." Document A/65/77. Match 7, 2011. Available at http://reliefweb.int/ sites/ reliefweb.int/files/resources/ Full_Report_37 pdf
2. M. Hasan, "HRCP Condemns Denial of Relief to Ahamdis." Asian Human Rights Commission. August 20, 2010. Available at http://www.hrcp-web. org/ showprel.asp?id=158
3. Manan, Abdul. "The Politics of Relief: Aliens in their own land." The Express Tribune. August 18, 2010. http://tribune.com.pk/ story/40435/the politics-of-relief-aliens-in-their-own-land/
4. Ibid.
5. Ibid
6. Ibid
7. Ibid
8. Waraich, Omar. "Religious Minorities Suffering Worst in Pakistan Floods." Time. September 3, 2010. Available at http://wwwtime.com/ time/world/ article/0,8599,2015849,00.html#comments
9. Hasan (see note 2).
10. Ahmad, Imtiaz. "Minorities Denied Flood Relief in Pakistan." Hindustan Timer. August 18, 2010. Available at http://www.hindustantimes. com/Minorities-denied-flood -relief-in-Pakistan/ article - 588673.aspx
11. Ibid.
12. Manan (see note 3).
13. Human Rights Watch. "Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis." May 6, 2007. http://wwwhrw.org/en/ news/2007/05/05/ Pakistan-pandering to Exremists Fuels-Persecution of Ahmadis
14. Brookings-Bern Project on Internal Displacement, Human Rights and Natural Disasters. Operational Guidelines and Field Manual on Human Rights Protection in Situations of Natural Disaster. Match 2008. Available at: refworld/ docid/49a2b8f72.html
15. V. Leary; "The Right to Health in International Human Rights Law," Health and Human Rights: An International Journal 1/1(1994): pp. 25-56.
16. Universal Declaration of Human Rights (UDHR). G.A. Res. 217A (III), UN GAOR, Res. 71, UN Doc. A/810. New York: United Nations, 1948.
17. International Covenant on Civil and Political Rights (ICCPR), G.A. Res. 2200A (XXI) (1966). Available at http://www2.ohchr.org/English/ lawccpr.htm
18. International Covenant on Economic, Social and Cultural Rights (ICESCR), G.A. Res. 2200A XXI) (1966). Available at http://www2.ohchr.org/ English/law/cescr.htm
19. WHO. Constitution of the World Health Organization, adopted by die International Health Conference, New York, June 19 -July 22, 1946.
20. UDHR (see note 16), Article 25.
21. ICESCR (see note 18), Article 12.
22. International Convention on the

Elimination of All Forms of Racial Discrimination (ICERD), G.A. Res. 2106A (XX) (1965). Available at http://www2.ohchr.org/english/bodies/ratification/2.htm
23. Convention on the Elimination of All Forms of Discrimination against Women (CEDA, G.A. Res. 34/180 (1979). Available at http://www2.ohchr. org/english/law/cedaw.htm
24. Convention on the Rights of die Child (CRC), G.A. Res. 44/25 (1989). Available at http://ww2.ohchr.org/english/bodies/ratification/15.httn
25. Committee on Economic, Social and Cultural Rights (CESCR). The right to the highest attainable standard of health: August 11, 2000. E/C.12/2000/4, CESCR General Comment 14.
26. Ibid.
27. Siddiq, M. Nadeem Ahmad, "Enforced Apostatsy: Zaheeruddin v. State and the Official Persecution of the Ahmadiyya Community in Pakistan." Law & Inequality: A Journal of Theory and Practice. 16/1 (1995): pp. 275-338.
28. United States Commission on International Religious Freedom. International Religious Freedom Report 2007: Pakistan. Bureau of Democracy, Human Rights, and Labor. Available at http://www.state.90v/g/drl/rls/irf/2007/90233.htm
29. Jinnah, Muhammad All. Constituent Assembly of Pakistan Address. August 11, 1947. Available at http://www.pakistani.org/pakistan/legislation/ costituent_address.j 1 ausi 947.html
30. Khan, Amjad Mahmood. "Persecution of the Ahmadiyya Community in Pakistan: An Analysis Under International Law and International Relations." Harvard Human Rights Journal 16 (2004): 217-244.
31. Siddiq (see note 27).
32. Ensor, Jonathan, ed. Rabwah: A Place for Martyrs? Report of the Parliamentary Human Rights Group mission to Pakistan into Internal Flight of Ahmadis. Parliamentary Human Rights Group. January 2007. Available at www.thepersecution.org/dl/rabwah_report.pdf
33. Siddiq (see note 27).
34. United Nations Treaty Collection: Chapter IV Human Rights. Available at http://treaties.un.org/ Pages/Treaties.aspx?id=4&subid=A&langen
35. United States Commission on International Religious Freedom (see note 28).
36. Human Rights Watch. "Pakistan: Pandering to Extremists Fuels Persecution of Ahmadis." May 5, 2007. Available at http://wwwhrworg/en/news/2007/05/05/pakistan-pandering-exremistsfuels-persecution-ahmadis
37. Amnesty International. "Pakistan: Blasphemy Laws Should Be Abolished." August 21, 2001. Available at http://www.amnesty.org/en/library/ asset/ASA33/023/2001/en/6bd5700e-d8f5-1 lddad8c-f3d4445c1 1 8e/asa330232001 en.html
38. Ensor (see note 32).
39. Ibid.
40. Brookings-Bern Project on Internal Displacement, Handbook for Applying the Guiding Principles of Internal Displacement, 1999. Available at http://www.the-ecentre.net/resources/e_library/ doc/HanbooklDP.pdf
41. Committee on Economic, Social and Cultural Rights, General Comment No. 14 (see note 25)
42. J. Mann, L. Gostin, S. Gruskin, T. Brennan, Z. Lazzarini, and H. Fineberg, "Health and Human Rights," Health and Human Rights: An International Journa1111 (1994): pp.7-23.
43 Reservations to the International Covenant on Civil and Political Rights." Democracy Reporting International. Briefing Paper. July 2010.
44. Committee on Economic, Social and Cultural Rights, General Comment No. 14 (see note 25).
45. Ibid.

Atif M. Malik, MD., is an Attending Physician affiliated with Chandler Regional Medical Center and Mercy Gilbert Medical Center in Arizona, USA. He is a consultant for Health Right International.
Please address correspondence to Dr. Atif M. Malik at drmalik.atif@gmail.com.
Competing interests: None declared.

SOURCE: HEALTH AND HUMAN RIGHTS, JULY 2011 VOLUME 13

****

SUPPORT HUMANITY FIRST

****

WORLD RELIGIOUS FORUM

Aisha Sial, Seattle Jama'at

On February 28, 2012 at the Snohomish High School World Religion Forum I, Aisha Sial a member of the Ahmadiyya Muslim Community in Seattle, delivered this speech on Islam to over 100 students. Every 25 minutes the students rotated around the library to hear the various presentations on the major religions of the world.

Assalamu Alaikum, Peace be with you and welcome. I am a member of the Ahmadiyya Muslim Community. So I have accepted the Messiah of Prophet Mohammad[saw]. I believe the second coming of Jesus Christ[as] occurred about a hundred years ago in India and the revival of the religion of Islam is now in progress. A person practicing Islam bears witness that there is none worthy of worship save Allah and Muhammad is the Messenger of Allah, prays, keeps fast, gives charity, and performs the pilgrimage. Muslims believe in the Unity of God, the Angels, all the Holy Books, all the Prophets, The Day of Judgment, and the Decree of Allah. All this can be further researched online or in library books, so today I am focusing on the Opening Chapter of the Holy Qur'an and will wrap up with a few words about women's history.

This chapter is sometimes called the Mother of the Book because the rest of the Qur'an is in fact a commentary on this chapter in which God teaches mankind **how to pray for guidance**. We begin with the name of Allah. This ancient Arabic word is used only for the One God never for any other thing or being. The name Allah has no plural form. Being American I use the word God. When I do, it is Allah, The One Unique Supreme Being. In surah *Al-Fatiha*, the opening chapter, the first 4 verses describe 4 Attributes of Allah. Lord of all the worlds, Most Gracious, Most Merciful, and the Master of the Day of Judgment. Verse 2 "All praise belongs to Allah alone, The Lord of all the worlds." *Rabb*, can be translated as Lord meaning The Creator, The Developer, and The Sustainer of all the worlds. From the atomic to the galactic, seen and unseen all the worlds are created, developed and sustained by The Lord. This quality *RABB* guides the evolution of all things and creatures.

Verse 3 repeats the attributes the Most Gracious, the Most Merciful. They are from the same root word which refers to the kindness of a mother to her child. *Rahman,* The Most Gracious, is about giving without being asked. It is very expansive. We didn't wake up this morning and need to ask for air to breathe. "Which then of the favors of your Lord would you deny" Allah, the Most Gracious, gives creatures the means to accomplish our goals. We were born with legs and they grew stronger before we even desired to walk. *Rahim,* the Most Merciful, relates to rewarding effort. When a baby falls and gets back up to try another step God's quality of Mercy blesses that effort. *Rahim* relates to rewarding effort and giving rewards to those who try, *Rahim*, the Most Merciful. The Messiah of Mohammad$_{saw}$ explains mending our mistakes and asking forgiveness is like muscle building for our soul. In the soulful exercise of seeking forgiveness from God we are appealing to the attribute of The Most Merciful.

Verse 4 addresses Allah's attribute of being Master of the Day of Judgment or King of the Day of Reckoning. The Holy Qur'an is not shy about Hell. Why should it be? We are all familiar with pain. We all know what hell we can make for ourselves if we make bad choices. If a man cheats on his wife he throws himself and his family into a sort of hellish life. Rebelling against authority can seem attractive but often we see how it leads to more pain and suffering. Allah sends Messengers or Prophets to warn people of punishment and supports the Prophets with Signs. This beautiful recitation, the Qur'an is the Sacred Sign supporting the Holy Prophet[saw] and all the prophets. It teaches how we should prepare to meet our Maker, Allah, The Master of the Day of Judgment has the power to be more merciful than any earthly judge. Abu Huraira[ra] narrated from the Prophet[saw] that Allah said: When My servant intends to do an evil deed, do not record it against him until he does it. If he performs it, record it for its equal value. And if he does not do it, for My sake, record it as a good deed for him. If My servant intends to do a good deed but does not do it, write it as a good deed for him. And if he does it,

record it for him as tenfold of up to seven hundredfold in value. (Bukhari, p.46)

It is critical that we humans remember the Loving God. Jesus[as] taught us the parable of the Prodigal Son. The younger brother asked for his inheritance. He wasted it, then returns home. His Dad throws a party for him. Picture the jealous older brother and Dad talking. They are at the party but the older brother is too full of jealousy and self-pity to feel the love and celebrate. In this life we are at the party, the Most Gracious, Most Merciful, Lord of all the worlds provides for all. We are at this party but we can be in a painful hell, just because of our own attitude. I went to a wedding wearing on outfit I thought would be really nice but it didn't fit right. So because of my vanity, pride, and self-consciousness, I sat in a chair miserable instead of mixing with my friends and loved ones. That's like this life, we are at the party but if we deny the Loving God we are hell bound. Prophets have been sent to warn us to make peace with justice because we can turn this life into hell and face Hell Fire after death for making trouble.

Rob Bell describes feeling the Love of God.....

May you experience this vast,
Expansive, infinite, indestructible love
That has been yours all along.
May you discover that this love is as wide
As the sky and as small as the cracks in
your heart no one else knows about.
And may you know,
Deep in your bones,
That love wins.

Back to the words given to the Prophet Mohammad[saw] by the Angel Gabriel -- In verse 5, the worshiper, moved by Allah's Love and Love for Allah is ready for the change in tone. "Thee alone do we worship and Thee alone do we implore for help." Thee alone do we ask for help, does not mean we cannot ask to borrow money, for example. But when we do borrow it is done according to the commandments of Allah. A loan is written down, a repayment plan is included, no interest is paid or collected. The lender is encouraged to forgive the debt if the debtor gets very poor. These guidelines are revealed in the Holy Qur'an to promote peace based on justice.

Verse 6 "Show us the straight path" What an all purpose prayer! It works for a prophet or a soul lost in painful darkness. The human soul needs guidance as it journeys back to its Maker.

The last verse, the 7th verse, "Show us the path upon Whom Thou hast bestowed Thy favors not the way of those who have incurred Thy displeasure or those who have gone astray." What kinds of favors are the guided souls granted? All kinds.... particularly ones that strengthen their loving hearts. Like if blessed with a million dollars would they also have the generosity to share it. The last part particularly applies to people trying to be religious. Save us, O Allah, from incurring Thy displeasure, such as those who are unkind to others. We've all met self-proclaimed religious people who are cruel to other people and animals. We asked to be spared that fate. Going astray refers to speaking about Allah without the authority to do so, such as saying Allah has a son. Ch. 7 V: 34 Says:

'My Lord has only forbidden foul deeds, whether open or secret, and sin and wrongful transgression, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah that of which you have no knowledge.' This Qur'an... "may warn those who say, ' Allah has taken unto Himself a son.' [18:6] No knowledge have they thereof, nor *had* their fathers. Grievous is the word that comes from their mouths. They speak naught but a lie." (Ch.18 v.5&6)

Sura Al-Ikhlas Bismillahir Rahmanir Raheem. Qul Hu wallahu' Ahad. 'Allahus-Samad; Lam yalid, wa lam yaulad. Walam yaku-la Hoo kufuwan 'ahad.

Translation In the name of Allah, Most Gracious, Ever Merciful. Say, He is Allah, the One; Allah, the Independent and Besought of all. He begets not, nor is He begotten. And there is none like unto Him.

Let me demonstrate the postures of worship.

In less than 2 minutes one can recite such powerful verses. Proclaiming Who to worship, our neediness, and asking for guidance in being kind to others and Loving the Supreme Being.

Let's consider the social changes in the lives of people repeating this prayer 20 to 40 times a day... In one or two generations the men of 7th cen-

tury Arabia changed their behavior dramatically and women responded with strong steady progress. Before the Holy Qur'an was revealed some Arabs killed their girl children with their own hands as an act of honor. Women's empowerment and education replaced such barbaric practices. Consider praying for guidance each day, then hearing the teachings of the Holy Qur'an saying... *But whoso does good works, whether male or female, and is a believer, such shall enter heaven..."(4:125) "*

Men shall have the share of what they have earned, and women shall have the share of what they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things."(4:33) For men there is a share of that which parents and near relatives leave, and for women there is a share of that which parents and near relatives leave, whether it be a little or much -- a determined share."(4:8) Hadith: "*It is the duty of every Muslim man and every Muslim woman to acquire knowledge."*

"Paradise lies at the feet of the mother."

Beyond these few quotes, there are extensive teachings about marriage, divorce, upholding the honor of women, providing for mothers and children, encouraging bonds of love in the family and the community. We need to study and ask about this spiritual and moral revolution that civilized the Arabs and their neighbors 1500 years ago. Then consider the *revival* of these teachings among the Ahmadi Muslims over the last 120 years. In 1835 the leader of this revival of the original teachings of Islam was born in India. 1833 is the year the first woman was admitted to college in the US. Now the equal opportunity to learn is taken for granted by most young women. Title IX of the Education Codes of the Higher Education Act Amendments enacted in 1977 prohibits gender discrimination by federally funded institutions. It is impressive that now women outnumber men in American colleges. But historically the foundation of education for women was put into practice 14 centuries before. So let's stay open minded and learn more about the chapter of women's history beginning with the wives of the Holy Prophet[saw]. In the following 40 years social norms changed from burying the girl child to educating, and empowering women. Guidance for this positive revolution remains alive today. We can still learn of peaceful submission to the will of Allah....Islam. Calling peaceful submission to the will of God by an Arabic word, Islam, is thanks, in part, to the practice of educating women in the 7th century. The Holy Prophet Mohammad[saw] said referring to his wife, "Learn half of your religion from this woman."

******

PLEASE

- **Pray for safe travel of all members to and from *Jalsa.***
- **Try to portray the true and beautiful image of the *Jama'at* to outsiders, especially our neighbors.**

HADITH

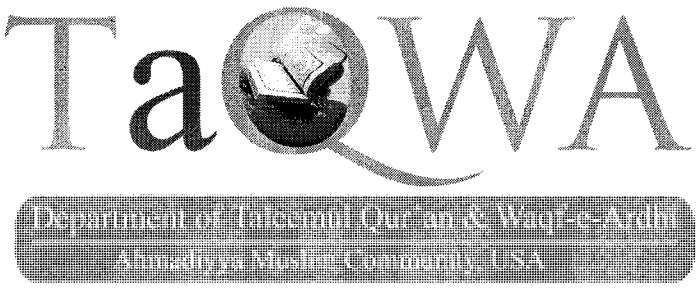
Hadhrat Hasan bin 'Ali[ra] bin Abu Rafi'a[ra] relates that Abu Rafi'a[ra] told him that the *Quraish* sent him (as their ambassador) to the Messenger[saw] of Allah. When I saw the Messenger[saw] of Allah, Islam penetrated into my heart. He said: "O Messenger[saw] of Allah! By Allah, I will never return to them. The Messenger[saw] of Allah said: I do not violate an agreement and I do not hold an ambassador. Rather, you go back. If the feelings you have right now (about Islam), remain the same (when you return home), then you can come back.' He[ra] says: 'So, I went back and later came back to the Holy Prophet[sa] and accepted Islam.' "

(Abu Dawud kitabul jihad bab fil imam yastajin bih fil 'ahud)

Hadhrat Hudhaifah bin Yaman[ra] relates, "I could not take part in the Battle of Badr because I along with my father, Husail, went forth (to Medina) and the infidels of *Quraish* caught us. They said, 'Certainly, you are determined to go to Muhammad[saw]?' We told them that we do not intend that, rather, we intend to go back to Medina. So they took a pledge and pact of Allah from us that we will certainly turn back to Medina and would not participate in battles alongside Muhammad[saw]. We came to the Messenger[saw] of Allah, and told him[saw] the whole story. He[saw] said: 'You go back (to Medina). We will fulfill our pledge and seek help from Allah against them.' "

(Muslim kitabul jihad walsair bab al-wafabil 'ahd)

****



USA TaQWA Department Launches New Online Waqf-e-Ardhi Application

by Anees Ahmad, Khalid Asad and Mubasher Ahmed

The T*a*QWA department recently launched a secure online Waqf-e-Ardhi application, which supports the entire process of handling a devotee request to serve the Ahmadiyya Community under the Waqf-e-Ardhi scheme. This includes devotee registration, Waqf-e-Ardhi request submission, all required request approvals, and assignment of a devotee to a Jama'at where he/she will devote time under the Waqf-e-Ardhi scheme. For the benefit of our Community, this article provides some background on the Waqf-e-Ardhi scheme, summarizes the mission and goals of the Waqf-e-Ardhi department and how this new application relates to those goals, outlines the responsibilities of Ahmadis related to Waqf-e-Ardhi, and provides an overview of the various functions of the application.

What is Waqf-e-Ardhi?
The word Waqf-e-Ardhi in the context of our Jama'at means volunteering for a short period of time to serve the community. A devotee typically volunteers anywhere from 3 days to several months, depending upon the devotee's personal circumstances and Jama'at needs.

History of Waqf-e-Ardhi
Hadhrat Khalifatul Masih III (rh) officially introduced the Waqfe Ardhi scheme in 1966. Initially, the purpose of this scheme was to promote the learning and teaching of the Holy Quran as well as imparting religious knowledge to Jama'at members in small towns and villages across Pakistan. An Ahmadi would volunteer for at least two weeks at a designated Jama'at at his own expense under this scheme and spend this time serving the needs of the members.

The Promised Messiah (as) in his writings has always stressed the importance of devoting one's time towards the service of the community to win the pleasure of Allah. The companions of the Promised Messiah (as) were exemplary in their devotion to the Community. For example, Hadhrat Khalifatul Masih I (ra), after his migration to Qadian, dedicated himself in the service of Islam day and night. His daily routine included giving commentary on the Quran and the Hadith, treating patients free of charge, teaching theology and medicine, and proof-reading books of the Promised Messiah (as).

How does Waqf-e-Ardhi work today?
In 2008, Hazrat Khalitul Masih V (aba) established a new combined department of Taleemul Quran and Waqf-e-Ardhi (T*a*QWA) in every country. He has encouraged Jama'at members to devote their time to teach fellow members on a variety of topics and to help provide other needed services. Particular emphasis is placed on teaching the Holy Quran and Hadith in keeping with the original purpose of the Waqf-e-Ardhi scheme.

Why devote time through Waqf-e-Ardhi?
In today's fast-moving society, time is perhaps the most precious commodity. In the Holy Quran, Allah says to spend in His way out of what we love most: "You cannot attain righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well." [3:93]. In addition to seeking the pleasure of Allah, devoting time under the Waqf-e-Ardhi scheme provides us an opportunity to develop new friendships with other Jama'at members, and it is an excellent way for us to learn new skills and sharpen our knowledge.

Mission and Goals of the Waqf-e-Ardhi Department
Last year, the USA Waqf-e-Ardhi department reaffirmed its newly defined mission statement and commitment to fulfilling that mission. The mission of the Waqf-e-Ardhi department is to encourage and support increasing levels of participation in the Waqf-e-Ardhi scheme across the United States. In order to fulfill this mission, the Waqf-e-Ardhi department recognized that

the existing procedures by which a devotee requests to participate in the scheme and subsequent assignment for work needed improvements. In addition, the Waqf-e-Ardhi department recognized that additional effort was needed to ensure our Ahmadiyya Community was made aware of the scheme and encourage members to participate.

In support of its mission and to address the needed improvements, the Waqf-e-Ardhi department established 5 goals. These goals are as follows: (1) Streamline the devotee request and assignment process utilizing online capabilities, (2) Increase awareness of the Waqf-e-Ardhi scheme and tools and procedures developed by the Waqf-e-Ardhi department, (3) Increase effectiveness of national Waqf-e-Ardhi secretaries within the Waqf-e-Ardhi department as well as regional and local Waqf-e-Ardhi secretaries, (4) Facilitate improvements in Waqf-e-Ardhi tools and how the Waqf-e-Ardhi department operates through transparency and feedback from the Community members, and (5) Enable reporting and feedback from devotees as well as Jama'ats and National Amila members to which devotees are assigned so that progress can be tracked.

The launching of the Waqf-e-Ardhi application is a major accomplishment and represents a critical step in achieving the department goals. In addition to building the first online Waqf-e- Ardhi application in the U.S., the Waqf-e-Ardhi department continues to make great strides towards improving awareness of the scheme and the Waqf-e-Ardhi application. The department has published articles in the Ahmadiyya Gazette, hosted a booth at last year's U.S. Jalsa Salana, and has conducted several training sessions with Jama'ats and regional T*a*QWA secretaries. The department is also leveraging online tools to improve efficiency of volunteers and secretaries as well as for gathering feedback from our community.

Roles and Responsibilities of Devotees and Host Jama'ats / National Amila Members

A fundamental pre-requisite for achieving success of the Waqf-e-Ardhi scheme in the U.S. Jama'at is for members to get involved and for devotees to be able to carry out their assignments effectively. This requires that there be well defined guidelines for both devotees and host Jama'ats and the National Amila members so that their respective responsibilities are clearly understood. Official guidelines will be published and distributed to all Jama'at office holders by the Waqf-e-Ardhi department, but a summary is also provided in this article.

Devotees are encourages to increase their religious knowledge and especially about the Holy Quran and Hadith. In addition, devotees are encouraged to review and enhance as much as possible their personal skills across broad areas that might be useful to the Ahmadiyya Community. Devotees are encouraged to devote time for periods of a week if possible, although they can also devote time for periods of 3 days. Devotees are also encouraged to spend time under the scheme helping remote Jama'ats rather than their local Jama'ats, and they are encouraged to include teaching religious knowledge as part of their assignment. Devotees are reminded that under the Waqf-e-Ardhi Scheme they are responsible for all travel expenses.

Hosting Jama'ats and National Amila members also have specific obligations and responsibilities. Jama'at presidents should motivate their members to participate in the Waqf-e-Ardhi scheme, and identify members who can devote longer periods of time. Presidents are responsible for distributing Waqf-e-Ardhi application registration tokens so that their members can sign-up and subsequently login to submit requests. A key task for presidents and National Amila members is to log into the Waqf-e-Ardhi application to submit needs profiles representing the kinds of help they are looking for. This is essential so that the Waqf-e-Ardhi department can make proper devotee assignments based upon devotee skills and knowledge and the hosting Jama'at or National Amila member needs. To ensure devotees assigned to a Jama'at or National Amila member are able to work effectively and have appropriate accommodations, hosting Jama'at presidents and National Amila members must develop a detailed plan ahead of time with each assigned devotee, which must include specifics related to devotee accommodations and meals. To assist the national Waqf-e-Ardhi department in making improvements and to enable the department to track progress against targets, Jama'at presidents and National Amila members should submit reports on devotees who have completed assignments. Jama'at presidents should also report on devotees assigned from their Jama'ats.

Development of the Waqf-e-Ardhi Application

A small but highly skilled team consisting of computer professionals was assembled early in 2011 to develop this application. A business plan was developed to define the required features and functionalities. Weekly online team meetings were held to discuss issues and review progress. The IT team developed various modules of this application, which were rigorously tested in parallel by an independent team of testers. A formal *defect tracker* shared file was used to record defects, issues and new required features. The new application builds were deployed, tested and verified on a weekly basis. Over 400 functional and security related defects were recorded and fixed during the course of development. This systematic approach provided real time visibility to the developers for fixing high priority defects and to the testers on the status of fixed defects. This disciplined and rigorous testing approach paid off when members of the Seattle Jama'at performed pilot testing of the Waqf-e-Ardhi application in February of 2012. Three training classes were conducted for them, and a user's manual and test procedures were provided to them. They spent three weeks in testing various features of all modules, and no major defects were reported by them.

The Waqf-e-Ardhi department has worked closely with the national T*a*QWA team in identifying a set of Jama'ats for the initial roll-out of this application. We have conducted a training session for 5 regional Waqf-e-Ardhi secretaries, who in turn will train

the Waqf-e-Ardhi secretaries of all Jama'ats in their regions. Training modules and the user's guide have also been prepared to ensure successful roll-out of this application. A new group of Jama'ats will be provided access to this application every month. This phased deployment approach will ensure that adequate support is provided to the users of this application by the IT team and national Waqf-e-Ardhi department.

Description of Application

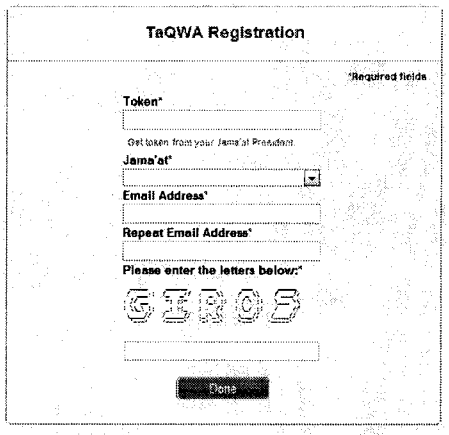
Below is a description of some of the basic and important features of the Waqf-e-Ardhi application to help our users better understand how the application works.

Creating a User Account:

To use the Waqf-e-Ardhi application a user account is needed. A user in the Waqf-e-Ardhi application can have various roles with access to different modules such as, Devotee (User who will devote time serving a particular Jama'at), Need Profile Submitter (User in need of someone who can devote time), Request Pre-Approver (someone designated to pre-approve a devotee request), Request Approver (someone designated to approve a devotee request) and Request Assigner (someone designated to assign a devotee to a need to create an assignment.)

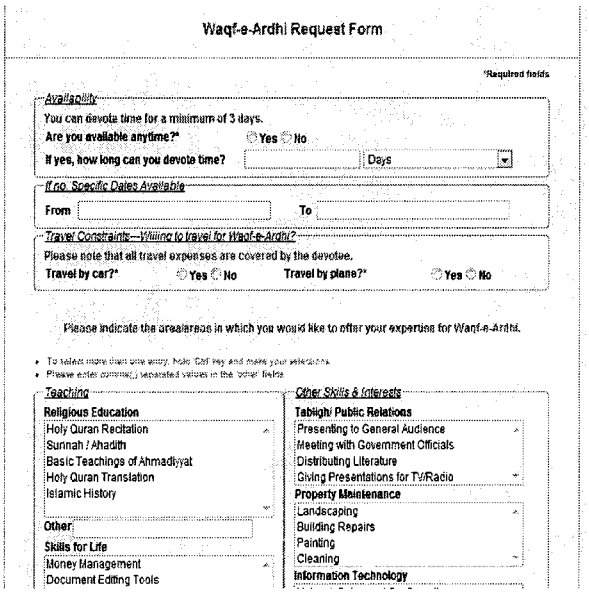
Registering:

Any member of the Ahmadiyya Jama'at who intends to devote his/her time under the Waqf-e- Ardhi scheme can register to use the Waqf-e-Ardhi application. The registrant needs to obtain a token (a code for security purposes) from the local Jama'at president and needs to have an active email account before he/she can create an account.



To create a user account, the user will select the "Register" link at the top second right of the homepage. This will open the "T*a*QWA Registration" page. In the registration page the user will be prompted to enter the token in the "Token" field, select local Jama'at from the Jama'at dropdown menu, and type the email address in the "Email Address" field. A confirmation email will then be sent to the users' email address to verify the account. The user will need to follow the instructions given in this email to continue the registration process.

Once the user successfully signs in as a devotee, he/she will see the functional homepage of the Waqf-e-Ardhi website, and will have access to 'Submit Request' link.



Submitting a Request:

The devotee can see the request form by selecting the 'Submit Request' link from the menu bar. In the Waqf-e-Ardhi Request Form, the devotee will submit the following information: Availability dates and Travel Constraints, Skills he/she has to offer and Special Requests (if any.) The Waqf -e-Ardhi department requires the devotees to devote a minimum of three days and maximum of three months.

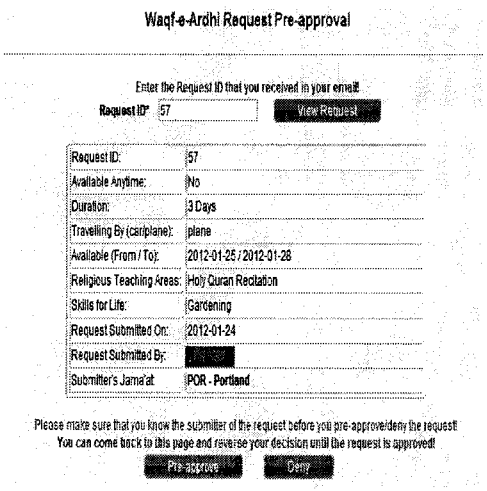
The skills section of the form is divided into two subsections: Teaching and Other Skills & Interests. Each subsection lists some but not all desired skills required by the Waqf-e-Ardhi department, and devotee can select one or more of the skills they wish to offer. Devotees also have an option to enter any additional skills not already listed on the form in the 'Other' field. Once the devotee submits the Waqf-e-Ardhi Request Form, he/she will receive an email notification confirming that their request has been submitted. This email will also be forwarded to the Pre-Approver.

Submitting a Needs Profile:

A Jama'at officeholder (e.g. local Jama'at president, local Khuddam-ul-Ahmadiyya office holder etc.) in need of a devotee can submit a "Needs Profile". To submit a Needs Profile, the user will select the 'Submit Needs Profile' tab which will display a Waqf-e-Ardhi Needs Profile form.

The Waqf-e-Ardhi Needs Profile form is divided into three major sections; Location and Duration of Need, skills required for the Need and special Requests (if any.) In the skills section, user will provide the skills required for the need. Once the Waqf-e-Ardhi Needs Profile form is submitted, a notification email will be sent to the user confirming that the Needs Profile request has been submitted. This email will also be forwarded to the needs assignment manager.

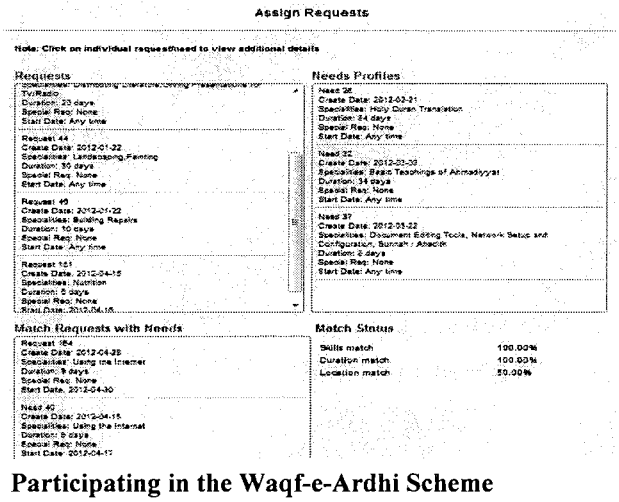
Approving a Request:
The approval of a request is accomplished in two steps. The request is first pre-approved and then approved. A user (normally Jama'at president) who has access to pre-approve will select the 'Pre-Approve Request' link from the menu bar. Similarly, a user with access to approve requests (normally a National T*a*QWA team member) will select the 'approve request' link.



As a request pre-approver and approver, the user will receive an email from the Waqf-e-Ardhi application titled 'Request Pre-Approval Action Required'. This email will contain information that a devotee has submitted online on the Waqf-e-Ardhi website. In this email, the user will find a Request ID to be used to approve or deny the devotee request.

Once the users have successfully navigated to the Waqf-e-Ardhi Request Pre-Approval/approval page, they will enter the request ID from the email they received on the Request ID filed and select the View Request button. This will show the details of the submitted request by the devotee. The pre-approver/approver will then have an option to pre-approve/approve or deny the request by selecting the respective options on the page. A confirmation email will be sent out to the devotee and the pre-approver/approver about this action.

Managing Assignments:
An authorized approver has access to managing needs and assigning devotees to the needs requests.



To view and match the devotee requests with the needs requests, the user will select the Assign Request , and similarly to view and delete assignments, the user will select the Manage Assignments link. Once the user is on the Assign Requests page, he/she will see the requests in the Requests box on the left of the screen and the needs in the Needs Profiles box on the right of the screen. To create an assignment, the user will drag one needs profile and a suitable devotee request below in the box titled 'Match Requests with Needs.' Once the needs and requests are dragged below, the user will be able to see a match status (in percentages) on the right side based on skills, duration and location. If it is not a good match, the user can drag the request and need back to their respective panes and drag another pair for another match status. If the match status is suitable, the user can save the assignment by selecting the 'save' link below the page.

Participating in the Waqf-e-Ardhi Scheme
This application is being deployed in phases starting with a few Jama'ats in each region. If you wish to volunteer under this program, please contact your Jama'at president or Waqf-e-Ardhi secretary to find out if this application is available for use by your Jama'at. If so, you will first need to establish an online Waqf-e-Ardhi account. Please contact your local Jama'at president to obtain a token for online enrollment. Once you have this token, you will be able to access the application and follow the instructions to establish an online account. After your account has been created, you will complete and submit a Waqf-e-Ardhi request by following the "Submit Request" link within the menu at the top of homepage. You will be notified by email about the status of your request. Your local Jama'at president will pre-approve your request and forward it to the National Waqf-e-Ardhi team. After it is approved, the National Waqf-e-Ardhi team will work with you to finalize details of your assignment and service. In the spirit of the Waqf-e-Ardhi scheme, travel expenses are the devotee's responsibility; however, the hosting Jama'at or National Amila member is responsible for making arrangements for all meals and lodging.

Local Jama'at presidents and National Amila members will use this application to request services from devotees under the Waqf-e-Ardhi scheme. You should contact your regional Waqf-e-Ardhi Secretary for establishing an account. Once you have an account, you can submit a request for services from devotees by completing and submitting a "Needs Profile" by following the "Submit Needs Profile" link on the homepage. Once a devotee has been assigned to work with you or your Jama'at, his/her contact information will be sent to you so that you can make final arrangements with him/her directly.

Acknowledgements and Request for Prayers
We would like to convey our gratitude to the following members of our team: Saba Khan (Houston), Huma Hamid (Idaho) and Rukhi Mirza (Central Jersey), Syed Shahid (San Jose), Tahir Ghalib (Central Jersey), Majuddin (Pakistan) and Izharul Haq (Pakistan). They all worked selflessly and put in hundreds of hours in developing and testing this application.

In the name of Allah, the Most Gracious, the Ever Merciful

JALSA SALANA USA

64th JALSA SALNA USA

will be held on
June 29, 30 & July 01, 2012
at
PA Farm Show Complex & Expo Center
Harrisburg, Pennsylvania (Insha'Allah)
2301 N. Cameron ST, Harrisburg, PA 17110
http://www.pafarmshowcomplex.com/

JALSA SIGNIFICANCE - In the words of the Promised Messiah (peace be on him)

"It is essential that those who are able to afford to travel should attend the Jalsa which is in so many ways a source of blessings. They should not mind minor losses in the way. God gives ample rewards to sincere believers at every step and no hardship or trouble goes to waste (it is definitely rewarded by God). I should like to make it clear that this Jalsa must not be taken like other gatherings. This is a special event that has been based on the succor of God." (Ishtihar, 7 December 1891)

"The aim of the gathering is that the sincere members of the Jama'at should be able to derive religious benefits and at the same time they should acquire more knowledge and advance in their nearness to God. One advantage is that meeting their friends will broaden their circle of brotherhood and it will strengthen the mutual ties." (Asmani Faisla)

"I pray to God that He may be with those who are coming to attend the Jalsa and that He may grant them great rewards and He may show mercy and His grace. O God! O You who are the Greatest Granter, the Benevolent and Merciful, and the Remover of hardships, do respond to all these prayers of mine and grant us victory over our opponents, with great shining signs, for You have the power to do whatever You like." (Ishtihar, 7 December 1891)

JALSA INFORMATION

Nazim Information: Awais Butt,
Email: naziminfojalsa@gmail.com , ***Phone:*** 802-473-1040

JALSA REGISTRATION

Instructions for Jalsa Registration

1. All participants must register online using the registration website: **http://member.ahmadiyya.us**
2. Only USA members can register with the login information provided.
3. Please do not create New Accounts! If you don't know your Member Code, please contact Tajneed or call your local jamaat president.
4. All non-member (Ahmadi and Non-Ahmadi) guests can be registered at the website.
5. If you have your Member ID card from previous years, please bring it to the Jalsa Gah. You can use your Member ID card as your Jalsa registration card and you will not have to stand in the registration line at the Jalsa Gah.
6. New Member ID cards will be issued to those who did not receive their cards or have lost their cards in the previous years by Tajneed.
7. Pictures for Member ID cards are required by Ansarullah, Khuddamul Ahmadiyya and Itfal-ul-Ahmadiyya and should be sent to Tajneed.
8. Please let us know if you require assistance with accommodation and transportation at the registration website.
9. For your questions, please contact the Jalsa Registration team at jalsausa@jalsasalana.org.

JALSA ACCOMODATION

Hotel Rooms for Jalsa Salana 2012

Name of Hotel	Address	Distance	Phone	Rate(s)	Code	Total Rooms
Radisson Hotel Harrisburg	1150 Camp Hill Bypass, Camp Hill	4.5 mi	(717) 433-9737	$85	Call	60
Hilton	1 North Second St, Harrisburg	3.3 mi	717-233-6000	$134	Call	30
Crowne Plaza Harrisburg	23 South Second Street, Harrisburg	3.1 mi	717-234-5021	$89-$137	Call	70
Comfort Inn - Capital City	1012 Wesley Drive, Mechanicsburg	9.3 mi	(717) 766-3700	$82	Online (LJALSA)	32
Hotel Carlisle & Embers Convention Center	1700 Harrisburg Pike, Carlisle	17.4 mi	(717) 243-1717	$60	Jalsa	100
Sleep Inn & Suites	631 Eisenhower Boulevard, Harrisburg	7.5 mi	(717) 564-8888	$82	Call	40
Best Western Plus Inn & Suites	702 Limekiln Road, New Cumberland	6.7 mi	717-774-4440	$95	Call	64

Days Inn – Carlisle	1825 Harrisburg Pike, Carlisle	17.6 mi	(717) 245-2242	$45	Call	160
Rodeway Inn Carlisle	1239 Harrisburg Pike, Carlisle	17.3 mi	(717) 249-2800	$45	Call	65
Travel Inn	300 Commerce Dr., New Cumberland	6.7 mi	717-774-5990	$45	Call	45
Park Inn Harrisburg West	5401 Carlisle Pike, Mechanicsburg	10.2 mi	717-697-0321	$99	Call	20
Country Inn & Suites by Carlson, Harrisburg West	4943 Gettysburg Road , Mechanicsburg	9.7 mi	(717) 796-0300	$129	Call	17
Wyndham Garden Hotel Harrisburg-Hershey	765 Eisenhower Blvd, Harrisburg	7.9 mi	717-558-9500	$109	Call	50
Springhill Suites by Marriott – Harrisburg	2217 Kohn Road, Harrisburg	2.6 mi	717-540-5100	$159	Call	40
Howard Johnson – Harrisburg	473 Eisenhower Blvd, Harrisburg	7 mi	717-564-6300	$74-89	Call	65
Econo Lodge – Mechanicsburg	650 Gettysburg Rd, Mechanicsburg	10.1 mi	717-766-4728	$55	Call	39
TownePlace Suites – Harrisburg	450 Friendship Rd, Harrisburg	5.0 mi	717-558-0200	$159+	Call	20
America's Best Value Inn Harrisburg	4125 N Front Street, Harrisburg	3.1 mi	(717) 233-5891	$50	Call	25

***Room Blocks will be reserved under "Jalsa" or "Ahmadiyya Muslim Community". Please check www.ahmadiyya.us or www.jalsasalana.org/usa for updates.**

Accommodation Department Contact Info

[redacted]

Nazim Accommodation: Shehzad Bashir
Primary #: (240) 447-3735
Email: sbashir81@hotmail.com
Please leave a voice mail with a call back # if the phone is not answered

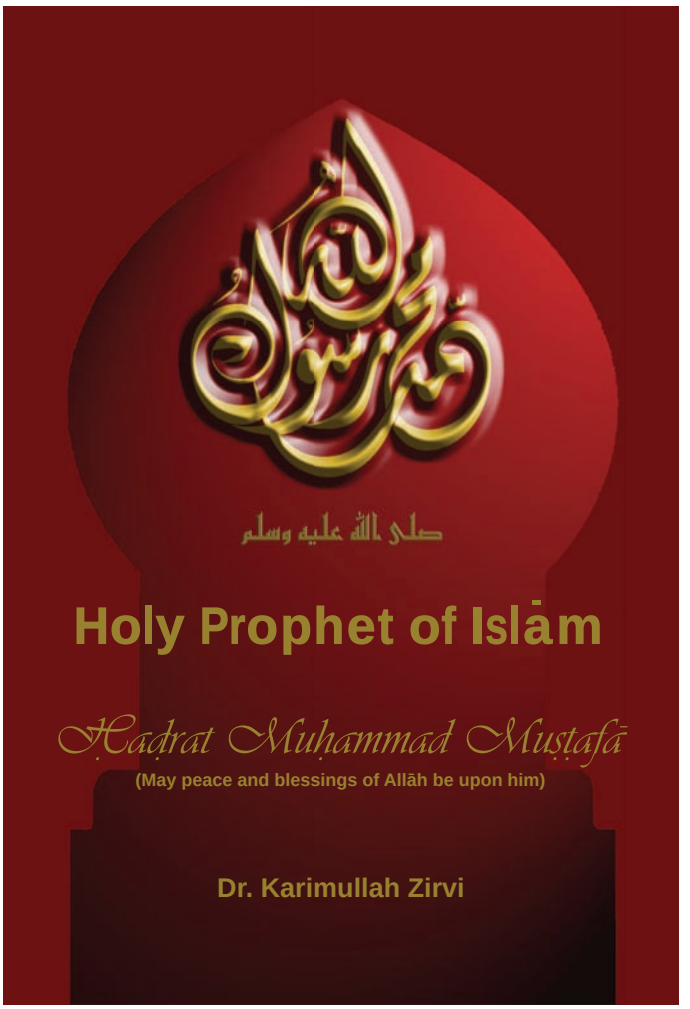
[redacted]

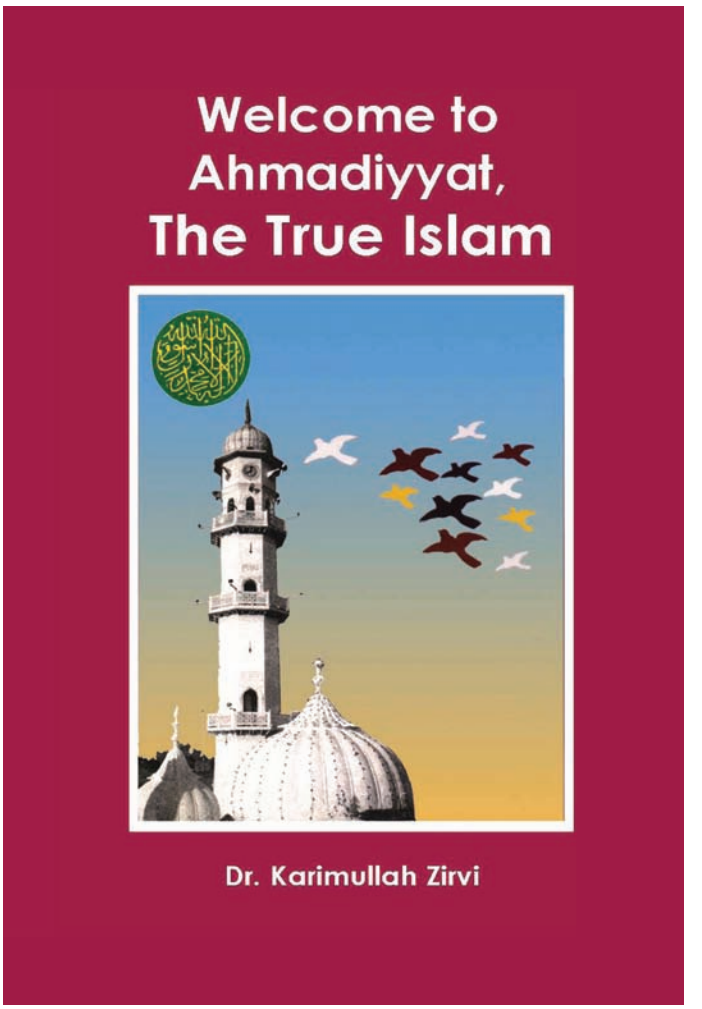
Naib Nazim Accommodation: Lutafullah Salim
Primary #: (717) 253-4539
Email: Lsalim46@gmail.com
Please leave a voice mail with a call back # if the phone is not answered

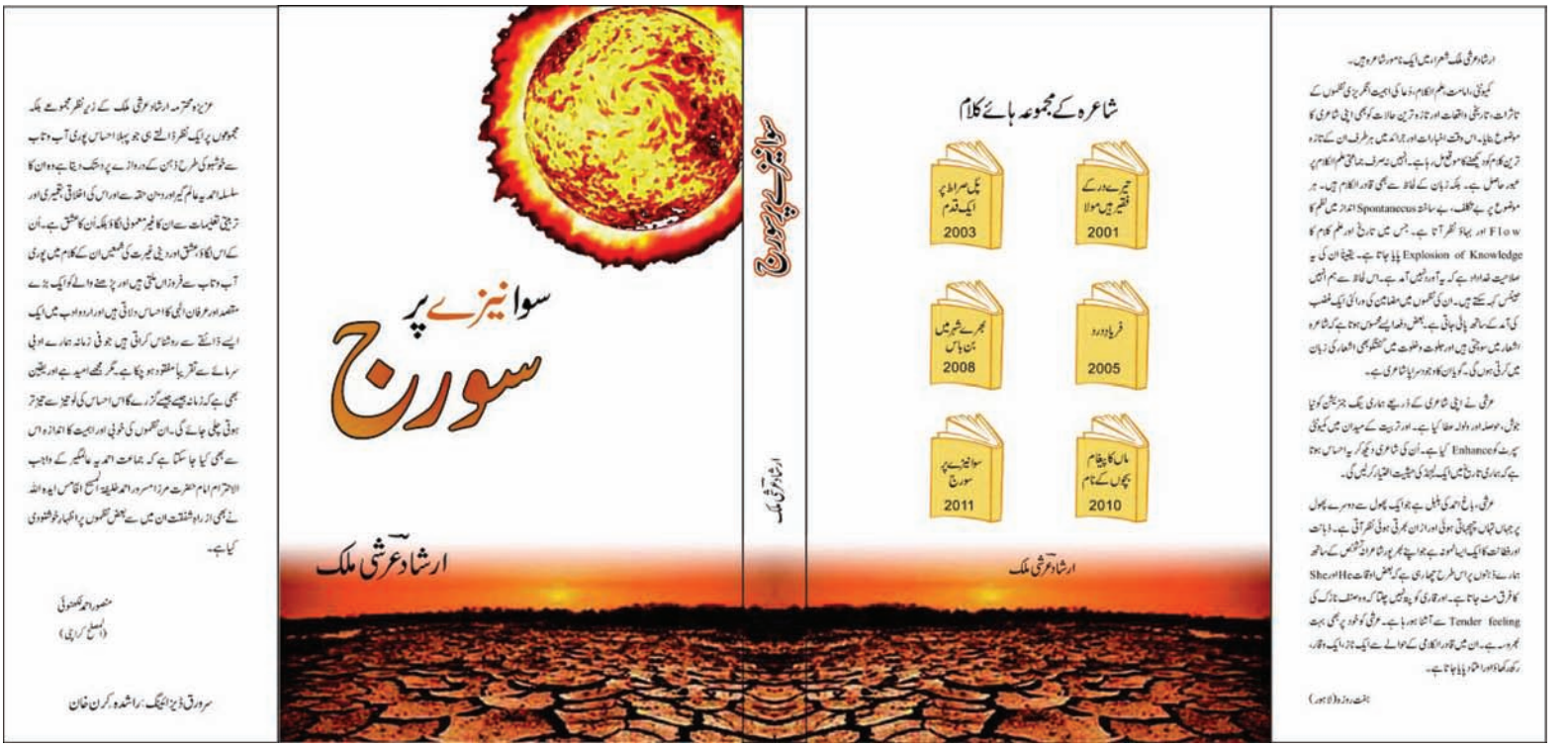
We look forward to serving you

Meeting of National Secretary Public Relations and members of Silicon Valley Jama'at with Honorable Congressman Mike Honda

Delegation from Long Island Jama'at Meets with U.S. Congressman Peter King (R-New York)

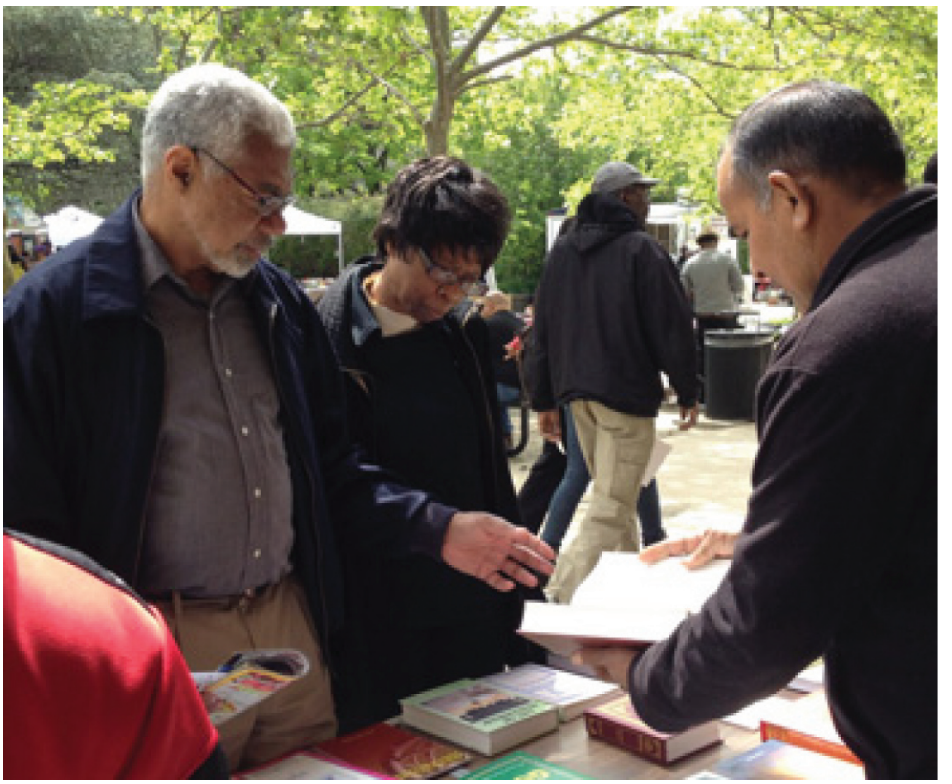






Recently Published Books

Members of Harrisburg Jamaat who visited the Pennsylvania State Legislators at Pennsylvania Capitol Building



New York Jama'at at 2012 Harlem Book Fair, Rutgers University, Newark

A historic picture of Hadhrat Khalifatul Masih III [rh]. Hazoor[rh] is talking with Dr. Karimullah Zirvi during a visit to San Francisco, USA. The late Dr. Muzaffar Ahmad Zafar is standing next to Hazoor[rh].

Attendees of 2012 USA National Majlis-e-Shura

JALSA TRANSPORTATION

Transportation Department Contact Info

Primary Contact

Nazim Transportation: Jalil Nasir
Primary #: (443) 608-1238
Email: jalsatransportation@gmail.com
Please leave a voice mail with a call back # if the phone is not answered

We look forward to serving you

Transportation Service Request Form

- Please complete and fax this form attention to Jalil Nasir at **(443) 608-1238**
- ALL fields with (*) are required
- Please indicate total number of members who will require transportation 'From' and 'To' the airport
- Please choose **Harrisburg International Airport (MDT)** as your preferred airport, however pick-up and drop-off service from BWI will be provided but with less frequency and longer intervals so please allow additional time to reach the Jalsa Gah
- Transportation from Train Station is considered as a special request so please contact Nazim Transportation to make arrangements
- **ALL transportation requests must be sent via email using this form and confirmed by June 23, 2012**
- ALL pick-up request will be confirmed via phone by the transportation team few days prior to your arrival date

***Name:** _____

***Cell Phone No:** _____

Home Phone No: _____

***Arrival Airport:** _____ ***Arrival Time:** _____

***Airline:** _____ ***Flight No:** _____

***Departure Airport:** _____ ***Departure Time:** _____

***Airline:** _____ ***Flight No:** _____

***Hotel you will be staying at during Jalsa Salana:** _____

***Total Number of Members Requiring Transportation:** _____

Please call Nazim Transportation for any special needs

Please email this completed form to jalsatransportation@gmail.com

بسم الله الرحمن الرحيم

AHMADIYYA
MUSLIM COMMUNITY
United States of America

Muslims who believe in the Messiah,
Mirza Ghulam Ahmad Qadiani(as).

February 22nd, 2012

Respected Jamaat Presidents Sahiban,
Assalamo Alaykum w.w.

With ~48.8 million Americans, including children and seniors struggling with hunger and poverty, it is our responsibility to help alleviate this growing problem. I am pleased to inform you that Humanity First-USA intends to work on this worthy cause through its new **"Feed the Hungry in America" (FHA)** Program.

The Mission of **FHA** is to reduce hunger and wastage of food by promoting awareness of hunger and poverty in America, establishing centers for food collection, storage and distribution, and partnering with other organizations who share a common mission to end hunger in America.

FHA will Inshallah launch a network of food pantries around the country, organize local and national food drives, and implement advocacy programs to reduce food wastage. The services offered will not be limited to a particular segment of people; rather, the intention is to serve ALL people in need of assistance.

I am also pleased to announce that "**Feed the Hungry in America**" is organizing its 1st Annual Jalsa Salana Food Drive in Harrisburg, PA, June 2012. Through this food drive, our goal is to collect non-perishable food, build awareness to the growing problems of hunger in America and mobilize communities and corporations to donate generously to this important cause.

At this time, I would like to request your kind assistance and your utmost support to launch this program across America. Inshallah, you will soon receive communication about the **FHA** program from **Dr. Shanaz Butt** who is leading these initiatives on behalf of Humanity First, USA. Please feel free to call me or directly contact Dr. Shanaz or Kaisra Osman for further information on how you can assist with establishing these programs in your communities and provide how to any required volunteer support. Their contact information is as follows: Dr. Shanaz Butt, Director: shanaz.butt@us.humanityfirst.org Kaisra Osman, Assistant Director: kaisra.osman@us.humanityfirst.org.

Thank you in advance. Please keep the HF team in your kind prayers. Jazakallah,

Wasalam,

Khaksar - **Munum Naeem**

cc: Respected Ameer Sahib, USA,
Respected : Naib Umaraa, Missionaries, Nat'l Amila Members & Nat'l Presidents of Auxallaries

In the name of Allah, the Gracious, the Merciful

Rishta Nata Program at the Jalsa Salana USA For Marriageable Candidates and their Families

This year at the time of Jalsa Salana, USA, a Rishta Nata Program will be held for marriageable candidates and their families, *Insha Allah*. Families/candidates will be encouraged to introduce themselves in a respectable and dignified manner. The Islamic traditions of *Purdah* will be observed. The program details are as follows:

Date: Friday, June 29, 2012; 6:30 PM to 8:30 PM
Location: Banquet Hall

On-line pre-registration for the program is strongly recommended. Please register at www.Rishtanata.us if you have not already registered.

For further information about the registration for this program, please contact Naseem.Waseem@Rishtanata.us

Wassalam,
Dr. Farooq Ahmad Padder
National Secretary, Rishta Nata
Secretary@Rishtanata.us

In the Name of Allah, the Gracious, the Merciful

RISHTA NATA Department
www.Rishtanata.us

National Secretary

Dr. Farooq Ahmad Padder	Secretary@Rishtanata.us	(267) 974 4197

Assistant National Secretaries

1. Dr. Mansoor Qureshi	Mansoor.Qureshi@Rishtanata.us	(734) 646 6401
3. Abdul Basit Khan	Basit.Khan@Rishtanata.us	(410) 530 8235
4. Muhammad Ahmad	Muhammad.Ahmad@Rishtanata.us	(512) 629 6092

Regional Coordinators:

A. East Region:

1. Boston, Fitchburg
Najma Mahmood Najma.Mahmood@rishtanata.us (508) 580 6844

2. Hartford Jamaat
Eamon Chaudhry Eamon.Chaudhry@Rishtanata.us (860) 818 4089

3. New York Upstate (Albany, Buffalo, Rochester, Syracuse)
Dr Abdul Hakeem Nasar Abdulhakeem.Nasir@Rishtanata.us (315) 735 2319
Amtul Baseer Nasar Amtulbaseer.Nasar@Rishtanata.us (315) 735 2319

4. New York Metro (Brooklyn, Bronx, Queens, Long Island)
Dr. Nadeem Ahmed Nadeem.Ahmed@Rishtanata.us (646) 322 9669
Farkhanda Ahmad Farkhanda.Ahmad@Rishtanata.us (718) 343 6272
Rehana Nayyar Rehana.Nayyar@Rishtanata.us (718) 423 5963

5. New Jersey (North Jersey, Central Jersey, Willingboro)
Dr. Mir Sharif Ahmad Mir.Sharif@Rishtanata.us (732) 672 3426
Tahira Chaudahry Tahira.Chaudhary@Rishtanata.us (732) 970 1805

6. Philadelphia, Pittsburgh
Rashied Ahmad Butt Rashied.Butt@Rishtanata.us, (610) 322 5581

7. Lehigh Valley, York/Harrisburg
Naseem Ahmad Waseem Naseem.Waseem@Rishtanata.us (732) 213 6743

8. Maryland/DC (Baltimore, Silver Spring, Laurel, Potomac, DC)
Farida Malik Farida.Malik@Rishtanata.us (301) 384 5750
Shahma Malik Shahma.Malik@Rishtanata.us (512) 699 5764

9. Virginia (North Virginia, Central Virginia, Southern Virginia, Richmond)
Dr. Nadeem A. Khan Nadeem.Khan@Rishtanata.us (703) 595 8305
Farida Sheikh Farida.Sheikh@Rishtanata.us (703) 817 1040

10. Georgia-Carolina, Charlotte, Orlando, Miami, Research Triangle, NC, Alabama/TN, Indiana and Kentucky
Muddessar Ahmad Muddessar.Ahmad@Rishtanata.us (706) 897 2829
Bushra Salam Bajwa Bushra.Salambajwa@Rishtanata.us (352) 505 6205

Mid/Central Region:

1. Detroit, Athens, Cleveland, Columbus, Dayton, Toledo)
Dr. B. K. Ahmad BK.Ahmad@Rishtanata.us (248) 925 8868
Fauzia Mansoor Fauzia.Mansoor@Rishtanata.us (734) 668 1306

2. Chicago East, Chicago West, Zion, Milwaukee, Oshkosh, Minnesota, St. Louis)

Mubashir Babar Ahmed	Mubashir.Ahmed@Rishtanata.us	(773) 799 5280
Samina Ijaz	Samina.Ijaz@Rishtanata.us	(847) 791 1371

3. Austin, Houston Cypress, Houston North, Houston South, Dallas, New Orleans, Kansas City, Tulsa

Namoode Saher	Namoode.Saher@Rishtanata.us	(512) 788 0539
Tayiba Bashir	Tayiba.Bashir@Rishtanata.us	

C. West Region:

1. Seattle, Portland

Rasheed Reno	Rasheed.Reno@Rishtanata.us	(503) 816 3539

2. Silicon Valley, Bay Point, Merced, Oakland, Sacramento

Rabia Chaudhry	Rabia.Chaudhry@Rishtanata.us	(408) 410 1974

3. LA West, LA East, LA Inland Empire, San Diego, Las Vegas

Naser Noor:	Naser.Noor@Rishtanata.us	(714) 348 3679
Faheem Ahmed:	Faheem.Ahmed@Rishtanata.us	(951) 675 7507
Saifur Rahman	Saif.Rahman@Rishtanata.us	(714) 926 9615
Jalaluddin Ahmed		(310) 542 4542
Monas Chaudry	Monas.Chaudry@Rishtanata.us	(714) 488 7407
Bushra Bajwa	Bushra.Bajwa@Rishtanata.us	(951) 283 1183
Waheeda Malik	Waheeda.Malik@rishtanata.us	(909) 517 3212
Sadia Mariam Rahman	Mariam.Rahman@Rishtanata.us	(714) 602 6441

4. Phoenix, Tucson

Latif Ahmed	Latif.Ahmed@Rishtanata.us	(408) 667 4134

Special Assignments:

Jalaluddin Abdul Latif	Jalal.Latif@Rishtanata.us	(732) 763 8093
Naima Latif	Naima.Latif@Rishtanata.us	(732) 485 5542

Liaison with Auxiliary Organizations:

1. Majlis Lajna Ima'illah

Dr. Aziza Rahman	Aziza.Rahman@Rishtanata.us	(714) 997 1008

2. Majlis Khuddamul Ahmadiyya

Dr. Bilal Rana	Bilal.Rana@Rishtanata.us	(517) 214 6343

Process:

1. Registration and submission of profiles on www.Rishtanata.us

2. Applicants can maintain and periodically update their profiles

3. Each profile is reviewed by the National Secretary, discussed with the team and then assigned to a member of the Rishta Nata team. That member of the team becomes the primary contact of the applicant.

4. Coordinated effort by the members of the Rishta Nata team.

5. Strict confidentiality is maintained (only members of the Rishta Nata team have access to the profiles; the complete profiles are not sent out; the relevant information is provided by phone or by email).

6. Families are requested/encouraged to share pictures themselves once the interest has been shown. The members of the Rishta Nata team will share pictures only with the knowledge and consent of the candidates/families.

7. All the candidates/profiles are treated with respect and dignity.

8. The aim is to find the best possible match. However, if all the credentials are equal, the candidates registered with the Rishta Nata Department are given first consideration.

9. The RN team works only to facilitate contact between the families. Further steps and final decisions are the responsibility of interested parties.

Suggestions/Feedback are welcome: Please contact Secretary@Rishtanata.us or any of the members listed above.